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ENGLISH WORKS  
OF  
THOMAS HOBES  
OF MAMESBURY

NOW FIRST COLLECTED AND EDITED

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VOL. XI.

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LONDON :

LONGMAN, BROWN, GREEN, AND LONGMANS  
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CENTAUR—an imagination compounded of the image of a man and of a horse. iii. 6, 649 :—the fable of their generation by Ixion and a cloud, explained. ii. pref.

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CEREMONIES—of religion, from what cause different. iii. 98 :—those used by one man, ridiculous to another. *ibid.*

CERES—madness ascribed to her by the Grecians. iii. 65.

CHAIN—civil laws are artificial chains. iii. 198 :—are weak in their nature, but strong from the danger of breaking them. *ibid.*

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CHARTERS—what. iii. 276 :—the king's charter, what. vi. 33.

*καπορονείν*—its signification. iii. 528-9. iv. 194.

CHERUBIM—the Cherubims over the ark, alleged for the worship of images. iii. 646 :—iii. 656, 657.

CHILD—some beasts at a year old, more observant and more prudent than a child at ten. iii. 16 :—has no reason, till the use of speech attained. iii. 35-6 :—is called reasonable for the apparent possibility of attaining reason. iii. 36 :—taught to believe that their brothers and sisters are not born, but found in the garden. *ibid.*  
have no rule of good and evil manners, but the correction received from their parents. iii. 91.  
children are constant to their rules, men not so. iii. 91.  
man acquires sovereign power over his children and their children by natural force. iii. 159. ii. 116 :—the parent has dominion over the child, not by generation, but by consent. iii. 186. ii. 116. iv. 155-6 :—in a state of nature, if no contract, the dominion is in the mother. iii. 187. ii. 116, 118. iv. 155 :—if exposed by her, the dominion is in him that nourisheth it. iii. 188. ii. 117. iv. 155.  
the right of dominion, in commonwealth, settled by the civil law. iii. 187. ii. 118 :—for the most part, but not always, in favour of the father. *ibid.* ii. 118 :—is in the power of the father, if the sovereign of the mother. iii. 188. ii. 118. iv. 156 :—and of the mother, if the father be her subject. *ibid.* *ibid.* :—the child of a man and woman, monarchs of two several kingdoms, either passeth by contract, if any, or followeth the dominion of its place of residence. iii. 188.  
he that hath dominion over the child, hath dominion over the children of the child. iii. 188 :—and over their children. *ib.* is not bound to obedience in things by the law forbidden to be done. iii. 222 :—in all other things is bound to its father as to its immediate sovereign. *ibid.*  
no law over children. iii. 257 :—not capable of the title of just and unjust. *ib.* parents have sovereign authority over their children. iii. 274. ii. 145.  
is bound to obey his parents whilst under their tuition, and afterwards to honour them with external signs of honour. iii. 329.  
is to be taught, what. iii. 329.  
children by nature selfish, and ready to strike their parents. ii. prof. :—yet not properly to be called wicked, why. *ibid.* :—till they come to years of discretion. *ib.* is, in the state of nature, in the power of him that nourishes him. ii. 10 n. 116-117. iv. 155, 157 :—is in the dominion of him that is lord of its mother. ii. 117, 118. iv. 156.  
the child of concubinage, belongs to the father or the mother, according to the divers laws of divers cities. ii. 118 :—according to covenant. iv. 156, 157 :—is as much subject to those by whom it is nourished and brought up as a servant to his lord. ii. 119 :—or as a subject to his sovereign. *ibid.*  
can suffer no *injury* from its parent. ii. 119 :—is freed from subjection as a subject or servant. *ibid.*  
cannot, when he has acquired strength, justly pretend equality with him that has preserved him, why. iv. 155-6.  
the man has for the most part the dominion over the children, why. iv. 157.  
their assent to the laws of their ancestors, how obtained. v. 180 :—the true reason why we admonish men, and not children. v. 191.

CHILPERIC—king of France, deposed by Pope Zachary. iii. 109, 574. vi. 178.

CHIMERA—golden mountain, centaur etc., a composition of the mind called *fantasy*. iv. 11. i. 400. iii. 649.

CHINA—iii. 700.



**CHRIST**—no point of Christian faith, that God makes unnatural apparitions oftener than he changes the course of nature. iii. 10:—many disputes about the right object of the Christian faith, raised by the use by divines of the words *believe in, credo in*. iii. 54. said by the Scribes to have Beelzebub, and by him to cast out devils. iii. 67 :—spoke to the disease of madness as to a person, as being the usual phrase of those that cure by words only. iii. 68, 640. the success of the Christian religion greatly attributable to the uncleanness, avarice etc., of the Gentile priests. iii. 108. personated God. iii. 150, 485, 487, 488:—came to reduce the Jews into the kingdom of God not as of himself, but as sent from the father. iii. 150. the mysteries of the Christian religion are above reason. iii. 325. his sentence concerning the man that was born blind. iii. 347. ii. 208. iv. 249. v. 116:—his warning to his disciples of the danger of miracles. iii. 363. iv. 63:—represented the person of God in the time he lived on earth. iii. 377. if the whole number of Christians be not united in one commonwealth, they are not one person. iii. 379:—if they be one commonwealth, all Christian monarchs and states are private persons, subject to be deposed by an universal sovereign. *ibid.* the main article of Christian faith, that *Jesus is Christ*, iii. 386, 495, 504, 549, 590, 595, 632, 643. ii. 370, 310. iv. 64, 66, 174. seen by his disciples walking on the sea, was supposed by them to be a *spirit*. iii. 387 :—that is, an aerial body. *ibid.* :—taken for a *spirit*, when he delivered Peter out of prison. *ibid.* called *the angel of the covenant*. iii. 392. was put to death as an enemy to Cæsar for the claim of a kingdom on earth. iii. 402. is called *the word of God*, in what sense. iii. 410:—by some the *verbe* of God. *ib.* :—in him only the Godhead dwelleth bodily. iii. 420, 422:—the only sovereign prophet, in the time of the New Testament. iii. 420, 475:—was both God that spake, and the prophet to whom he spake. *ibid.* *Jesus is Christ*, the preaching of this doctrine the only mark of a true prophet. iii. 425, 426, 495:—Jesus is Christ, that is, the king of the Jews promised in the Old Testament. iii. 425, 590. Christians must take their Christian sovereigns for God's prophets. iii. 427. Christ wrought not miracles in his own country, why. iii. 431:—could not use his power in converting those whom his father had rejected. *ibid.* :—has satisfied for the sins of all that believe on him, and recovered the eternal life lost by Adam's sin. iii. 438. the two men in white clothing, what they said to the apostles looking upon Christ ascending. iii. 439:—soundeth as if Christ should come down to govern men on earth eternally. iii. 440:—his answer to the question of the Jews, whose wife the woman that had married many brothers should be in the resurrection. *ibid.* :—shall found the new kingdom of heaven, when. iii. 441. by his words, that *the dead are raised, even Moses shewed etc.*, he intended to prove the resurrection of the body, that is, the immortality of man. iii. 442:—his form of speech in curing the sick of the palsy, to shew he had power to forgive sins. iii. 451:—is for what cause called our *Saviour*. iii. 452:—his discourse with the woman of Samaria. iii. 454. declares his kingdom not to be of this world. iii. 456, 478, 480, 490, 509, 519, 555, 560, 578. ii. 256. iv. 196. came to renew the kingdom of his father by his doctrine. iii. 456, 560:—his coming again to reign over the elect everlastingly, what it shall be. iii. 456, 476:—his satisfaction for sin makes it not unjust for God to punish sinners with eternal death. iii. 457, 476:—but was such as God was pleased to require. *ibid. ibid.* is in what sense the head of the Church. iii. 459. every Christian subject to that commonwealth whereof he is a member. iii. 460:—and to the commands of no other person. *ibid.* faction and civil war, in every Christian's own breast, between the *Christian* and the *man*, whence. iii. 461. his three offices, *redeemer, pastor, and king*. iii. 475:—his sufferings figured in the yearly atonement for sin under the Levitical law. iii. 477.—was both the *sacrificed goat* and the *scape-goat*. *ibid.* :—is the lamb of God, equivalent to both the goats. *ibid.* was not king of those he redeemed during his sojourn on earth. iii. 477:—but by virtue of the pact in baptism the

faithful bound to obey him whenever he should take the kingdom upon him. *ib.*  
his kingdom begins not till the resurrection. *iii. 478, 481, 490, 498, 551, 562,*  
*578, 620, 625. ii. 255, 257. iv. 323.*  
was the Messiah. *iii. 478:*—and the sovereign prophet. *ibid.*  
came to restore the kingdom of God by the old covenant. *iii. 479:*—by a new covenant. *ii. 251, 254, 257:*—his office twofold, to proclaim himself the Christ. *iii. 479:*—and by teaching and miracles to convert men. *ibid. ii. 258.*  
the time of his preaching why by himself called the *regeneration*. *iii. 479. ii. 256.*  
commanded to obey those that sat in Moses' chair. *iii. 480:*—and to pay tribute to Cæsar. *iii. 480. ii. 147:*—in proving himself to be the Messiah, did nothing contrary to the laws of the Jews. *iii. 480:*—refused to take upon himself to be a judge. *ibid. 565, 568. ii. 258.*  
is peculiarly king of his elect by their pact in baptism. *iii. 477, 481:*—signifies that he shall reign in his human nature, when. *iii. 481, 482, 498.*  
by the *eating* at his table, is meant the eating of the tree of life. *iii. 482.*  
shall be king no otherwise than as God's lieutenant. *iii. 482, 484. iv. 323.*  
it was prophesied of him that he should be like in office to Moses. *iii. 482:*—his actions, wherein they were like to those of Moses. *ibid. 483. ii. 258. iv. 191-2, 197.*  
justified the man that cast out devils in his name. *iii. 483.*  
the Christian religion not embraced by any civil sovereign till long after the ascension. *iii. 485.*  
gave his spirit to his apostles, *not* by imposition of hands. *iii. 486.*  
was God and Man. *iii. 489, 498, 653.*  
his ministers, unless kings, can require no obedience in his name. *iii. 490, 492:*—compares the regeneration to *fishing*, why. *iii. 490:*—also to *leaven, sowing of seed*, names which exclude *compulsion*. *iii. 491. ii. 260:*—his ministers, unless civil sovereigns, can punish no man for not believing or for contradicting them. *iii. 491:*—left their lawful authority to all princes, infidel as well as Christian. *ibid.:*—in controversies of *temporal* matters. *ii. 271.*  
every sincere Christian, has the same liberty that was granted by Elisha to Naaman. *iii. 493, 494, 601.*  
*Jesus is Christ*, the only article death for which deserves the name of *martyrdom*. *iii. 496.*

tells his disciples, their office was to minister, not to be ministered unto. *iii. 497:*—gives his apostles power to forgive and retain sins, not absolutely, but conditionally. *iii. 500:*—accepted the invitation of Zacchæus the publican, in order to convert him. *iii. 503:*—this treated as a crime. *ibid.*  
beyond his kingdom, all other kingdoms after the judgment are in that of Satan. *iii. 504.*  
*Jesus is Christ*, the only preaching of the Apostles. *iii. 511, 549, 592, 595. ii. 309:*—the import of this article. *iii. 496, 498, 511, 590, 597, 598, 602. ii. 306, 307 n. iv. 174.*  
bid the Jews interpret their Scriptures for themselves. *iii. 512.*  
the Christian Churches received for true doctrine the writings of the Apostles. *iii. 517.*  
came not to judge, but to save the world. *iii. 519:*—has subjected us to no other laws than those of the commonwealth. *ibid. 587. ii. 265:*—and the law of nature. *ibid. ii. 267:*—left not new laws to oblige, but new doctrine to prepare us for the next. *ibid.:*—sent his apostles as sheep unto wolves, not as kings to their subjects. *iii. 520. iv. 196.*  
the decrees made in the synods of the early Christians. *iii. 520.*  
his power only to invite to embrace the kingdom of God. *iii. 521. ii. 258:*—they that received not his doctrine, did not *therein* sin, but died in their sins. *iii. 521.* the Christians lived on a common stock in the first times. *iii. 523, 531.*  
his ministers in this age either cannot confer the graces which are signs of the Holy Ghost, or there are very few true believers, or Christ has very few ministers. *iii. 532.*  
for the maintenance of him and his apostles had a purse. *iii. 534:*—and the *freewifts* of the faithful and those that were healed. *ibid.:*—after the ascension the Christians lived in common on the money made by the sale of their possessions. *iii. 534.*  
asked by the chief priests and elders, *by what authority thou doest these things*. *iii. 540:*—baptized none, but sent his apostles and disciples to baptize. *iii. 542.*  
*Jesus is Christ*, no other articles of faith required otherwise than as founded on that. *iii. 549.*  
preached, that *the kingdom of God is at hand*. *iii. 549:*—forewarned men of false Christs, why. *iii. 552:*—tells his disciples, that till the kingdom of God was

come he would celebrate the Passover with them no more. iii. 555 :—that one of them should betray him. *ibid.*  
 his words *feed my sheep*, not a power to make laws, but a command to teach. iii. 560 :—refused to tell his apostles when his kingdom should come. *ibid.* :—was not sent by his father to make laws in this world. *ibid.* :—he that despiseth the counsel of those that are sent by him, despiseth the counsel of Christ himself. 563 :—never accepteth forced actions, but the inward conversion of the heart. iii. 565 :—left the doctors of his Church to lead, not to drive men to him. *ibid.*  
 the Christian stood in awe not of the empire of an apostle, but of his reputation amongst the faithful. iii. 565.  
 he and his apostles have expressly commanded us in all things to be obedient to our sovereigns. iii. 568.  
 his kingdom at the resurrection shall be a spiritual commonwealth. iii. 578.  
 the Christian is he that has obliged himself to receive Christ at his coming for his king. iii. 580 :—must not choose for his king in this world one that would make him violate his faith. *ibid.* :—the Christians deposed not infidel emperors because they wanted forces. *ibid.* :—Christ might have had legions of angels, and wanted not forces to depose Cæsar. *ibid.*  
 Christians must tolerate their heathen princes for conscience sake. iii. 581, 602 :—Christian kings are but subjects of Christ. iii. 581.  
 his counsel to *beware of false prophets &c.*, given not to the apostles, nor to Peter, but to the multitude of Jews that followed him into the mountains. iii. 582 :—advised to let the corn and tares grow up together to the day of judgment. *ibid.* :—did not give Peter the power of separating *furious rams* or Christian kings that refuse to submit to the Roman pastor. *ibid.*  
 his precept, *fear not those that kill the body &c.*, when it has place in the case of the commands of sovereigns. iii. 585 :—of faith in him, the reward is remission of sins. *ibid.* :—makes our love to God and to one another a fulfilling of the law. iii. 586 :—in his sermon on the Mount gave to the Jews no new laws, but expounded the law of Moses to which they were already subject. iii. 587.  
*Jesus is Christ*, the one article necessary to salvation. iii. 590. ii. 306–7, 312–13, 316. iv. 345.  
 the marks of the true Christ, to be of

the stock of David, and born of a virgin. iii. 591, 593.  
 preached, that he was the king of the Jews. iii. 591 :—the inscription on his Cross. iii. 591, 481. ii. 308. iv. 178.  
 wheresoever he saith, *thy faith hath saved thee*, the cause is some confession directly or indirectly implying a belief that *Jesus is Christ*. iii. 594. ii. 313. iv. 177–8 :—for the belief of this article we are to reject the authority of an angel from heaven, if necessary. iii. 595. ii. 310.  
 shall come in the day of judgment to restore the kingdom of God in Israel. iii. 597.  
 he that holdeth this foundation, *Jesus is Christ*, holdeth expressly all he seeth rightly deduced from it, and implicitly all that is consequent thereunto, though he discern not the consequence. iii. 598.  
 why in Christendom, ever since the apostles, such justing, by foreign and civil war, such stumbling at the asperity of fortune and little eminences of other men. iii. 604 :—Christendom is still in the dark. *ibid.*  
 Christian men are already in the kingdom of grace. iii. 606 :—they that are not against Christ, are with him. iii. 609.  
 his words *this is my body*, signify what. iii. 611 :—taken literally cannot extend beyond the bread consecrated by Christ himself. iii. 612.  
 his passion is a discharge of sin to all that believe on him. iii. 614 :—and a restitution of eternal life to them, and them only. *ibid.* :—his answer to his apostles asking, *wilt thou at this time restore again the kingdom to Israel*. iii. 618 :—agrees not with the coming of his kingdom at the resurrection. *ibid.* :—his words, *if I will that he tarry till I come &c.*, left as a saying not understood. iii. 619 :—his words, *verily I say unto you there be some of them that stand here &c.* iii. 617 :—have perhaps relation to the *Transfiguration*. iii. 619.  
 where he saith that Abraham, Isaac, Jacob are living, speaks of the promise of God, and of their certitude to rise again, not of life actual. iii. 624.  
 his words, *the children of this world marry and are given in marriage &c.*, mean a resurrection to eternal life, not to punishment. iii. 626.  
 his words, *whosoever speaketh a word against the son of man &c.*, hardly to be reconciled with all the doctrines now unanimously received. iii. 629 :—seem to mean the severity of pastors against those that deny their authority. iii. 630 :—have been

taken in the Christian Church as a prophecy concerning the times. *ibid.*  
 his baptism in his own blood on the cross. iii. 633.  
 whether those that have not heard of or believed in Christ, may after the resurrection be received into his kingdom. iii. 633—4.  
 his words, *agree with thine adversary quickly &c.*, an allegory. iii. 634 :—explained. *ibid.* :—his words, *whosoever is angry with his brother without a cause &c.* *ibid.* :—explained. iii. 635.  
 all judicature shall appertain to him and his apostles. iii. 635.  
 why he did not contradict or teach the contrary of phantasms being real things. iii. 640 :—his speech in addressing devils, madness, fevers, the winds &c., was a mode of signifying the power of God's word. iii. 640—41 :—his temptation in the wilderness. iii. 641 :—was not possessed by a spirit, but went of himself into the wilderness. iii. 642 :—his carrying up and down from thence to the city, and thence to the mountain, was a *vision*. *ibid.* :—was led into the wilderness not by, but in the spirit. *ibid.*  
 why Christ and his apostles did not teach the people that there are no immaterial spirits &c., a question more curious than useful. iii. 643 :—Christ could have given to all men faith, piety &c., but gave it to some only. *ibid.* :—did not destroy all the difficulties of natural questions, but left them to exercise our industry and reason. *ibid.*  
 an image of *Cupid &c.*, how it came to be called an image of our Saviour. iii. 660.  
 the new wine of Christianity will not fail in time to break the old empty bottles of Gentilism into which it has been poured. iii. 663.  
 no sin to preach *Jesus Christ* without waiting for orders from Rome. iii. 685.  
 an universal sovereignty in all Christendom, how the pope obtained. iii. 689.  
 the liberty of the primitive Christians restored, to follow Paul, Cephas, or Apollos, each man as he liketh best. iii. 696 :—this liberty perhaps best. *ibid.*  
 the canvassing for the great office of being Christ's lieutenant. iii. 697.  
 the obedience due from Christian subjects to their Christian princes, not repugnant to the Christian religion. ii. pref. testifies in the Gospel, that there is no injustice in giving to one man more than he merits. ii. 34 :—is the legislator of the divine law. ii. 52 :—in his kingdom places *righteousness* and *peace* together. *ibid.* :—  
 his law is the law of nature, with what one exception. ii. 62.  
 his reason for commanding not to marry her that is put away for adultery. ii. 62.  
 was king of the Jews by hereditary right from David. ii. 147 :—sent his disciples to take the ass and her colt in his right of king. ii. 147. iv. 179 :—as king required simple obedience. *ibid.*  
 admonished Paul *not to kick against the pricks*, why. ii. 209, n.  
 prophecies concerning his restoring the kingdom of God by a new covenant. ii. 251 :—concerning his *humility* and *passion*. ii. 253 :—began to preach in the reign of Tiberius. *ibid.* :—that the kingdom of God was come, and that he was king. *ibid.*  
 was equal to his father as touching his nature, but inferior as touching his right to the kingdom. ii. 254 :—openly professed at his baptism that the *kingdom* was not his, but his father's. *ibid.* :—is called the *kingdom of Christ*. why. ii. 255.  
 the subjects of God, and his enemies, shall live mixed together till the second coming of Christ. ii. 256.  
 was like unto Moses, wherein. ii. 258 :—that his first mission was not to *govern*, but to *counsel and teach*, proved by *reason* and by *Scripture*. ii. 259 :—*the Father judgeth no man, but hath committed &c., to be understood of the day of judgment*. ii. 260.  
 what he proounds to the ruler as one part of the price of the kingdom of God, *sell all that thou hast &c.* ii. 262 :—contracts all the laws of God into two, love towards God, and love towards our neighbour. ii. 263 :—his precepts, *repent, be baptized &c.*, are not laws, but a calling to the faith. ii. 265.  
 came not into the world to teach *logic*. ii. 268 :—denied that it belonged to him to give any precepts touching *right, policy, or natural sciences*. ii. 269 :—taught subjects in all controversies to obey the civil laws. *ibid.*  
 the sum of his office, to teach all the means of salvation. ii. 269 :—it belonged to him, to teach those means as *laws*, by divine authority. ii. 270 :—to forgive sins to the penitent. *ibid.* :—to teach such commandments of God as can be known by revelation only. *ibid.*  
 has made no distinction of *spiritual* and *temporal*. ii. 271.  
 is called *the head of his body the Church*, in what sense. ii. 279.  
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to believe in Christ, what. ii. 306.  
*Jesus is Christ*, is sufficient for internal belief, but not for outward profession. ii. 306, n.:—contains the whole symbol of the apostles. ii. 307, n. :—examples of men admitted into the kingdom of God for belief in this one article. *ibid.* :—if assent to all articles diversely defined by divers Churches, were necessary, nothing would be more difficult than the Christian religion. ii. 309–10:—all other articles built upon the one, *Jesus is Christ*. ii. 311:—contains the faith of God and the Old Testament. ii. 313.  
 his words, *search the Scriptures &c.*, mean the *Old Testament*. ii. 312.  
 the hypothesis of the Christian faith, that God speaks not but by the Christian interpreters of the Scriptures. ii. 315–16. why called *a priest for ever after the order of Melchisedec*. iv. 112.  
 the difficulty of obeying God or man, a controversy unknown amongst those Christians that live under the temporal dominion of the pope, why. iv. 171:—no man in a Christian commonwealth can have occasion to deny obedience to public authority on this ground. iv. 173.  
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 the dispute in St. Paul's time, whether a Christian Gentile might eat of anything which the Christian Jews did not. iv. 182.  
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 the law taught by him was the moral, that is the natural law. iv. 186.  
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 was the rightful king of the Jews, as well as king of the kingdom of heaven. iv. 191:—revived the form of policy used by Moses. *ibid.* :—did not ordain a priesthood, why. iv. 193:—the priesthood was in him as king. *ibid.* :—was himself the sacrifice, none but himself could offer it up. *ibid.*  
 his doctrine was *moral, theological, and ecclesiastical*. iv. 224.  
 maintained, by some heretics of the primitive church, to be a phantasm only. iv. 307.  
 the objection, that his resurrection was a new vivification, and not a return of his soul out of heaven into the grave. iv. 312.  
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 none shall be made alive till his coming. iv. 354.  
 the early Christians lived in common, and were charitable. iv. 388.  
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**CHRONICLES**—the books of, written after the *Captivity*. iii. 371.  
**CHYRSOSTOM**—the sermons preached by him to the Antiochians. iv. 286.  
**CHURCH**—the first doctors of, how by the use of philosophy they betrayed the citadel of Christianity to the enemy. i. ep. ded.  
 churches with arched roofs, why the voice is not articulately heard in them. i. 494.  
 unpleasing priests, in the Reformed as well as in the Church of Rome, the single cause of the change in religion. iii. 109.  
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 if one person, is the same thing with the commonwealth of Christians. iii. 379, 547, 569. iv. 337:—is called a commonwealth, why. iii. 379. ii. 278:—a church, why. *ibid.* *ibid.* :—if not one person, has no authority at all. iii. 379.  
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 the Church, or its lawful head, to be consulted before credit given to a pretended miracle. iii. 435–6:—if he pronounce that it is done, then the subject is not to contradict it. iii. 436:—the same if we hear tell of a miracle. *ibid.*  
 any earthly enemy of the Church, signified by *Satan*. iii. 449.  
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 is taken for one *person*, in which sense. iii. 459.  
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*Jesus is Christ*, the sole foundation of his Church. iii. 549, 550, 595.

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**CITATION**—not esteemed an ornament amongst the ancients. iii. 712:—is a custom of late time. iii. 711-12.

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**CONDAMNATION**—not to condemn, is to absolve. iii. 152 :—but not *e contra*. *ibid.* :—more resembles justice than absolution. iii. 175.

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**CONSCIENCE**—when two or more men know one and the same fact, they are said to be *conscious* of it. iii. 53:—ever reputed a very ill act, to speak against

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**CONSTANTINOPLE**—the **PATRIARCH** of, claimed to be equal to the pope, on what ground. iii. 470, 661.

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**CONSuetudines**—the word in Statutes signifies what. vi. 63.

**CONTEMPT**—the feeling towards those objects which stir not the mind. i. 410. iii. 40:—proceeds from the contumacy of the heart, already otherwise moved by more potent objects. iii. 40.

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**CONTENTION**—actions reciprocally resistant, proceeding from the wills of two men. iv. 70.

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**CONTINGENT**—whether things contingent are necessary. i. 130. iv. 277. v. 49:—have their necessary causes, but are called contingent in respect of what. *ibid.* iv. 259.

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**COPULA**—of a proposition, either some word, as *is*, or some termination of a word. i. 30:—makes us seek in the things signified by the subject and pre-dicate the causes of their names. i. 31:—must not be mingled in any manner with either the subject or predicate. i. 39-40, 62:—implication of term with copula, how to be detected. i. 62.

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tuous procreation. iii. 309:—the disease of the commonwealth contracted from the abandonment of the necessary powers of sovereignty, resembles that of children gotten by diseased parents, subject to untimely death, or breaking out into biles and scabs. *ibid.*—diseases of the commonwealth proceeding from the poison of seditious doctrine. iii. 310-13. iv. 200. in commonwealths, the measure of good and evil actions is the civil law. iii. 310:—and the judge, the person of the commonwealth. iii. 311.

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*mixed monarchy*, a division of the commonwealth into three factions. iii. 318:—a disease of the commonwealth, resembling a man with another man growing out of his side. iii. 319:—the difficulty of raising money, a disease in the commonwealth. *ibid.*—ariseth, whence. *ibid.*—resembles the distemper of *ague*. *ibid.*—its disease of pleurisy, what. iii. 320:—the popularity of its potent subjects, like to the effects of witchcraft. *ibid.*—the immoderate greatness of a town, an infirmity of the commonwealth. iii. 321:—the great number of corporations, like worms in the entrails of the natural man. *ibid.*—the liberty of disputing against absolute power, infects the commonwealth like *ascaridae* in the body natural. *ibid.*—also, the appetite of enlarging dominion. *ibid.*

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 a commonwealth without sovereign power, is a word without substance. iii. 343.  
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 spiritual commonwealth, in this world none. iii. 578:—is the same with the kingdom of Christ. ibid.:—can be none of men whose bodies are yet in the flesh. ibid.  
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 may be constituted by *lord and servants*. ii. 131:—as well as by *father and sons*. ib.

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it alone can determine what is *with reason* culpable. ii. 197.

in a Christian commonwealth is united, under Christ, all power *spiritual* as well as *secular*. ii. 298.

commonwealth may be made either absolutely for all future time, or for a time limited. iv. 128 :—where any subject hath the right of private force, there is no commonwealth. iv. 129.

the device of a commonwealth *constitutional*. iv. 132-4 :—is of no effect. iv. 134 :—the power of a general is absolute, consequently that of the commonwealth which chooses him also. iv. 136.

all men whose opinion agrees with that of the commonwealth, think it reasonable that others should submit their opinion to the authority of the commonwealth. iv. 187.

the right of the commonwealth to put to death for crimes, is not *created* by the law, but remains from the right of nature, which every man has, of self-conservation. iv. 254.

of the growth of commonwealths other than monarchical. vi. 151 :—no commonwealth in the world can be or has ever been long without sedition, why. vi. 251-2.

**COMPANY**—no pleasure, but grief, in keeping company, where no power to overawe. iii. 112.

**COMPASSION**—see **PITY**.

**COMPETITION**—of riches, honour etc., inclineth to contention and war. iii. 86 :—of praise, to a reverence for antiquity. ibid. :—one of the three principal causes of quarrel among men. iii. 112.

**COMPLAISANCE**—the *fifth* law of nature. iii. 138 :—the *fourth*. ii. 36.

**COMPOUND**—what it is, to compound. i. 96-7 :—is an act of the mind. i. 97.

**COMPUTATION**—all reasoning, computation. i. 3-5 :—has place in other things than numbers. i. 5.

**CON**—George, nephew to Cardinal Barberini and secretary to the pope. vi. 239.

**CONCENT**—of sounds, how made. i. 499 :—the most exquisite, how made. i. 500.

**CONCEPTION**—the conceptions of the mind, how compounded. i. 4 :—no conception not derived from sense. iii. i. 17. iv. 3 :—proceed all originally from the action of the object of sense. iv. 3 :—from our several organs several conceptions of several qualities of objects. *ibid.*

the notice we take of external objects, is *our conception* thereof. iv. 12 :—the notice we take of conceptions, is *remembrance*. *ibid.* :—an *obscure* conception, what. *ibid.* :—appears *past*, how. *ibid.* :—the succession of, is *casual* or *orderly*. iv. 14 :—the cause of *coherence*. iv. 15, 19 :—no conception not produced by sense. iv. 19. conception is nothing but *motion* in some substance in the head proceeding thence to the heart. iv. 31 :—of conceptions three sorts, of the *present* called *sense*, of the *past* called *imagination*, of the *future* called *expectation*. iv. 35 :—of the *future*, is what. iv. 37.

men can never be deceived in their *conceptions* of things, though they often are deceived by giving them wrong names. v. 299.

**CONCIO, CONCONATOR**—what. iii. 458.

**CONCOCTION**—of commodities, is their reduction to something of equal value, that is, to gold and silver. iii. 238 :—as it were the sanguification of the commonwealth. *ibid.*

**CONCLUSION**—no certainty in, without a certainty of all the affirmations and negations on which grounded. iii. 31 :—conclusions in reasoning taken on trust, without examination of the significations of names, are like accounts settled by the master of a family by casting them up in gross without the examination of each particular account. iii. 31-2.

of discourse put into speech, proceeding by connexion of words into affirmations and syllogisms, the end or last sum is the *conclusion*. iii. 53 :—the thought of the mind signified by it, the conditional knowledge called *science*. *ibid.*

**CONCRETE**—the distinction of abstract and concrete, whence. i. 31 :—concrete, what. i. 32 :—called the *subject*, why. *ibid.*

**CONCUPISCENCE**—makes not the sin, but the unlawfulness of satisfying it. v. 363.

**CONDAMNATION**—not to condemn, is to absolve. iii. 152 :—but not *e contra*. *ibid.* :—more resembles justice than absolution. iii. 175.

it is not infidelity that condemneth, though

it be *faith* that saveth, but the breach of the law and commandments of God. iv. 225.

**CONFESSIO**N—auricular, how it serves to secure the power of the pope. iii. 692:—confession of sins, is what. ii. 286:—was originally in writing. vi. 181:—was made auricular about the time of Edward III. ibid.

**CONFIDENCE**—self-confidence, constant hope. iii. 43:—joy arising from contemplation of a man's own power and ability, if grounded upon experience of his own former actions, is confidence. iii. 45:—confidence well grounded begets attempt. iii. 45.

is honourable, why. iii. 79.

**CONJECTURE**—men use to conjecture of the time to come by the time past. iii. 98:—conjecture of the past, what. iv. 17.

**CONJURING** and **CHARMING**—the liturgy of witches. iii. 97:—is juggling and confederate knavery. iii. 102.

unskilful conjurers, mistaking their rites, call up spirits that they cannot at their pleasure allay again. iv. 448.

**CONQUEST**—ununited conquests, are *wens* in the commonwealth. iii. 321:—often better lost than kept. ibid.

what it is, and why it obliges men to obey the conqueror, men not yet sufficiently taught by the civil war. iii. 703:—its nature and right both implied in the *submission*. iii. 704-5:—he that is taken and put in bonds, is not conquered. iii. 705:—the Romans said they had *pacified*, that is conquered a province, when. ibid.:—the promise of submission may be express or tacit. ibid.

is the acquiring the right of sovereignty by victory. iii. 705.

that conquerors require not only a submission for the future, but also an approbation of all their actions past, is one of the most effectual seeds of the death of any state. iii. 706:—the justification of the cause of the conqueror, is the reproach of that of the conquered. iii. 706-7.

the right of the conqueror to require caution of future obedience. ii. 13:—the obedience due from the vanquished to the conqueror is the most absolute that can be. ii. 109:—excepting what repugns the divine laws. ibid.:—in all conquests, the land of the vanquished is in the sole power of the victor. vi. 149.

**CONSCIENCE**—when two or more men know one and the same fact, they are said to be *conscious* of it. iii. 53:—ever reputed a very ill act, to speak against

his conscience, why. ibid.:—the plea of conscience always diligently hearkened unto at all times. ibid.

used metaphorically in what sense. iii. 53:—the conscience is a thousand witnesses, in what sense said. ibid.:—men vehemently in love with their own opinions, give them the name of conscience. ibid.

*that what a man does against his conscience is sin*, seditious doctrine. iii. 311, 330:—a man's conscience and his judgment are the same thing. iii. 311. iv. 186-7. is the only court of natural justice. iii. 342:—in the court of, reigneth not man but God. ibid.

of sovereigns, dictates what they ought to do or avoid one to another. iii. 342.

*the worm of conscience that dieth not*. iii. 624:—there ought to be no power over the consciences of men but of the word itself. iii. 696.

*pride, ingratitude, breach of contract, &c.*, can never be lawful, nor the contrary virtues unlawful, as considered in the court of conscience. ii. 46:—conscience will not, without coercive power, keep men to their promises. ii. 75.

the definition of. iv. 30.

how many heinous actions soever a man commit through infirmity, if he condemn them in his conscience he shall be free from punishment. iv. 115:—if every man had the liberty of obeying his conscience, peace would not last for an hour. iv. 164:—no human law is intended to bind the conscience, unless it break out into action. iv. 172:—if actions proceeding from conscience, and justice were inconsistent, justice towards God and peace amongst men were also inconsistent. ibid.

whatever a man does against his conscience, is sin in what sense. iv. 186:—in obeying the laws he doth according to his conscience, though not his *private* conscience. iv. 187, 204:—setting up private conscience against the sovereign, is the sin of Corah, Dathan, and Abiram. iv. 190.

is not subject to compulsion or restraint. iv. 195.

the pretence of *conscience* set up to resist the sovereign power. iv. 204.

**CONSECRATE**—is to dedicate to God, by separating from common use. iii. 610, 405:—thereby is changed, not the thing consecrated, but its use only. iii. 610:—when by words the thing itself is pretended to be changed, then becomes impious conjuration. ibid.

the Scriptures abused by turning *consecration* into *incantation*. iii. 610:—the bread and wine in the Lord's supper are consecrated with what intent. *ibid.*

the rites of, depend on the discretion of the governors of the Church, not on the Scriptures. iii. 620:—but must be such as the nature of the action requireth. *ib.*

**CONSENT**—signified by silence. iii. 252.

not to consent with a man, is tacitly to accuse of error. ii. 7:—the consent of many men, consists in directing all their actions to the same end, the common good. ii. 65. iv. 119:—of brutes, does not form one *will*. ii. 66:—is the concourse of many wills concurring in one action. iv. 70, 121:—cannot be lasting without a common fear to rule them. iv. 19–20:—without a common power. iv. 121.

**CONSEQUENCE**—of propositions, what. i. 42.

**CONSERVATION**—his own conservation, the principal end of man. iii. 111.—requires him to master the persons of all the men he can. *ibid.* iv. 85. vi. 148:—the augmentation of dominion necessary to his own conservation, ought to be allowed him. iii. 112.

self-conservation, the right of nature. iii. 116, 139. ii. 9, 96. ii. 111.—*dedic.* ii. *pref.* iv. 83, 117, 373:—the sum of the right of nature. iii. 117:—self-conservation, the final cause and end of men laying restraint upon themselves that live in commonwealth. iii. 153:—is the end for which one man subjects himself to another. iii. 188. iv. 123, 128, 188.

no law can oblige a man to abandon it. iii. 288:—is not to be condemned. ii. 8:—the desire of, is an instinct of nature. *ibid.* 17, 25, 36. iv. 83, 99, 109:—is the foundation of natural right. ii. 9:—of what conduces to it, every man has the right to judge for himself. *ibid.* iv. 83.

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all the laws of nature derived from that of self-conservation. ii. 44.

the hope of every man of his conservation lies in force and craft. ii. 63.

**CONSILIUM**—from *considium*. iii. 339:—its signification. *ibid.*

**CONSTANTINE**—the Great. iii. 83:—authorised the Christian religion. iii. 517, 661. iv. 391:—he and all other Christian emperors, supreme bishops of the Roman empire. iii. 551:—caused religion to be regulated, under his authority, by the bishop of Rome. iii. 661:—made Constantinople the seat of empire. *ibid.*:—summoned the Council of Nice on the occasion of the Arian heresy. iv. 391–2. vi. 103:—his opinion of the word *διονούσιος*. iv. 393:—what he ordained for the punishment of heretics. iv. 399.

**CONSTANTINOPLE**—the **PATRIARCH** of, claimed to be equal to the pope, on what ground. iii. 470, 661.

**CONSUBSTANTIATION**—the word *consubstantial*, how expounded by many of the Latin fathers. iv. 302:—introduced into the Nicene Creed, why. iv. 392.

**CONSUTUDINES**—the word in Statutes signifies what. vi. 63.

**CONTEMPT**—the feeling towards those objects which stir not the mind. i. 410. iii. 40:—proceeds from the contumacy of the heart, already otherwise moved by more potent objects. iii. 40.

upon all signs of, men will proceed so far as to destroy each other. iii. 112. ii. 8.

**CONTENTION**—actions reciprocally resistant, proceeding from the wills of two men. iv. 70.

**CONTIGUOUS and CONTINUOUS**—what. i. 98, 108. vii. 108.

**CONTINENT**—the continent have the passion they contain, as much and more than they that satiate the appetite. iv. 50.

**CONTINGENT**—whether things contingent are necessary. i. 130. iv. 277. v. 49:—have their necessary causes, but are called contingent in respect of what. *ib.* iv. 259.

that is called contingent, of which the necessary cause is not yet perceived. i. 130. iv. 259.

all propositions concerning future things, contingent or not contingent, are necessarily true or necessarily false. i. 130:—but are called contingent, because their truth or falsehood is not yet known. *ibid.*

**CONTRACT**—the mutual transfer of right. iii. 120, 123. ii. 20. iv. 90:—the signs of, express or by inference. iii. 121:—express, words spoken with understanding of their signification. *ibid.*:—such words are of the time present or past. *ibid.*

the general sign by inference, anything that sufficiently argues the will of the contractor. iii. 122:—in contract, the right passeth by words of the future, how. iii. 122–3. ii. 20.

he that performs first, is said to merit. iii. 123.

the value of things contracted for, is measured by the appetite of the contractors. iii. 137.

**ECCLESIASTES**—a speaker was so called, why. iii. 458. ii. 275.

**ECCLESIALTICAL**—power *ecclesiastical*, from Christ's ascension till the conversion of kings, was in the apostles. iii. 485, 489:—and after them, in those ordained by imposition of hands. iii. 486.

officers ecclesiastical, in the apostles' time, were *magisterial* and *ministerial*. iii. 523.

no ecclesiastical princes but those that are civil sovereigns. iii. 562.

false philosophy introduced, and true suppressed by authority ecclesiastical. iii. 687.

where subject to the state, whatsoever power ecclesiastics take upon themselves in their own right, is but usurpation. iii. 688.

the ecclesiastics, wherein they resemble the fairies. iii. 698-9:—exempt themselves from the tribunals of civil justice. iii. 698:—take from young men the use of reason by charms compounded of metaphysics, miracles, traditions, and abused Scripture. iii. 699:—pinch their princes by preaching sedition. *ibid.*:—take the cream of the land by donations and tithes. *ibid.*:—make payments in *indulgences, masses &c.* *ibid.*:—were cast out by the exorcisms of Henry and Elizabeth. iii. 700.

ecclesiastics are who. ii. 280:—*magisterial* and *ministerial*. *ibid.*:—their *election* belonged to the Church, their *ordination* and *consecration* to the apostles &c. ii. 283.

ecclesiastics marry not. iii. 699:—why not. ii. 318.

more Christians burnt and killed in the Christian Church since the first four general councils by ecclesiastical authority, than by the heathen emperors' laws. iv. 340.

**ECHO**—reflected sound. i. 493:—laws of reflection the same is in sight. i. 494:—is sound as well as the original. iv. 8:—cannot be inherent in the body making it. *ibid.*

**ECLIPSES**—of the sun and moon, taken by the common people for supernatural works. iii. 429.

**ECLIPTIC**—line, the way of the earth, considered as a *point*. i. 111:—the greatest declination of, how many degrees. i. 437:—the ecliptic of the sun, and the ecliptic of the earth. vii. 98:—its obliquity, whence. vii. 104.

**EDGE-HILL**—battle of. vi. 315.

**EDICT**—decrees and edicts of princes, why believed to be laws. ii. 193.

**EDWARD III**—made the Statute of *Provisors*, to remedy what mischief. vi. 111, 113.

**EFFECT**—the effects and appearances of things, are the faculties and powers of bodies. i. 5.

knowledge of effects, how gotten by the knowledge of their generation. i. 6.

when we are said to know any effect. i. 66.

the accident generated in the *patient*, is called the effect. i. 120:—is produced according to some accident affecting both the agent and the patient. i. 121.

where no effect, there no cause. i. 122.

may be frustrated by a defect in either patient or agent. i. 122:—is produced in the same instant in which the cause is entire. i. 123, 128.

every effect is produced by a necessary cause. i. 123.

all effects that have been, or shall be produced, have their necessity in things antecedent. i. 123:—causation and production of effects consists in a certain continual progress. i. 123:—in which the first part must be cause, the last effect. i. 124:—like effects are produced by like agents and patients, at one time as at another. i. 125.

no effect whatsoever, to which something is not contributed by the several motions of all the several things in the world. i. 530-31:—no effect which the power of God cannot produce by many several ways. vii. 3, 88:—all are produced by motion. *ibid.*

**EGERIA**—the nymph. iii. 103.

**EGYPT**—the Egyptian sorcerers worked miracles, though not so great as those of Moses. iii. 363:—thought to have deluded the spectators by a false show of things. iii. 611:—worshipped leeks and oignons. *ibid.*:—thought by some to be the most ancient kingdom and nation in the world. vi. 278:—her priests. *ibid.* vii. 74:—their knowledge in astronomy, geometry, and arithmetic. vi. 282. vii. 74. why so little rain in Egypt. vii. 41, 42. *εἴδος, εἰδώλον, ἴδεια*—i. 404. iii. 649. *τίς—πιστεύω τίς*, words never used but in the writings of divines. iii. 54.

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**GRAVITY**—in the opinion of ancient philosophers, proceeded from appetite in the bodies. i. 509. iii. 4:—or from attraction by the earth. *ibid.*:—can proceed only from external motion. i. 510. the gravity of the atoms in the air, whence concluded. i. 511.

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**GREECE**—nothing ever so dearly bought as the learning of the Greek and Latin tongues by these western parts. iii. 203. the Greeks held the true cause of grief

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**GRIEF**—displeasures, in the expectation of consequences. iii. 43:—pains, not of the body. iv. 34.

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**G**YMNOSOPHISTS—of India, the most ancient philosophers. iii. 666.

**G**YPSIES—beggars, thieves, and gypsies, are private systems, regular but unlawful. iii. 222:—the Chaldeans another sort of gypsies. vii. 75.

**H**ABACUC—prophecied in the time of Jo-siah. iii. 373.

**H**ABIT—a generation of motion, not simply, but an easy conducting of the moved body in the designed way. i. 349:—to be attained; how. ibid. definition of. j. 349. is to be observed in bodies inanimate, as well as animate. i. 349:—habit of new motion acquired by bodies from long continuance in a state of hardness. i. 477.

*ἀδητός*—the place where men cannot see. iii. 445.

**H**AGAR—the angel that appeared to her. iii. 389, 416.

*ἀγιόγραφα*—nine books of, reckoned by St. Jerome. iii. 367.

**H**AGGAI—prophesied in the Captivity. iii. 373.

**H**AIL—the cause of. vii. 46:—why in summer. vii. 47.

**H**AMILTON—Duke, sent into Scotland to call a parliament, to no purpose. vi. 202:—suspected of designs upon the crown. vi. 203:—loses his life in attempting to procure the king's liberty. ibid.:—on the Scots entering England, sent by the king prisoner to Pendennis Castle. vi. 324:—beheaded by the Rump. vi. 364.

**H**AMMOND—Dr. his defence of the Church of England against schism, severely handled by an English papist. v. 447. one Hammond burnt for heresy in the time of Elizabeth. vi. 106.

Dr. Hammond, the much favoured chaplain of Charles I. vi. 342.

**H**AMPDEN—one of the five members vi. 283.

**H**ANDS—imposition of, signified the giving of the Holy Spirit to the ordained ministers of God. iii. 486:—was the seal of their commission to preach Christ. iii. 486:—an imitation of Moses. ibid. the holding up of hands, the mode of electing officers. iii. 528.

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**H**ARMONY—many sounds agreeing together. iv. 36:—please, why. ibid.

**H**ARRISON—a Fifth-monarchy-man, made major-general by the Rump. vi. 375:—

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**HARUSPICINA**--predictions from the entrails of sacrificed beasts. iii. 102.

**HARVEY**--the discoverer of the science of man's body. i. epis. ded.:--the only man that hath established a new doctrine in his lifetime. ibid.:--the first observer of the circulation of the blood. i. 407:--visited by Moranus the Jesuit. vii. 338-9.

**HASLERIGG**--one of the five members. vi. 283.

**HATE**--is fear without hope. i. 409. men said to hate those things for which they have aversion. iii. 40:--differs from aversion, how. ibid. all hatred and aversion accompanied with displeasure and offence more or less. iii. 42, 285:--is the cause of crime, how. iii. 285. is what. iv. 31.

**HEARING**--the proper organ of, what. i. 404, 500:--the phantasm of, is sound. i. 405.

**HEART**--the fountain of all sense. i. 392, 395, 506:--any motion of the heart reaching the *pia mater*, then the predominant motion of the brain makes the phantasm. i. 401. the motions of, are appetites and aversions. i. 401:--the affections of, and phantasms mutually generate each other. ibid.:--the motions of the heart and brain, how they are reciprocal. ibid.:--is the original of life. i. 406:--is but a spring. iii. introd.:--its *systole* and *diasystole* causes the circulation of the blood. vii. 120.

**HEAT**--the generation of, accompanies the generation of the light of the sun. i. 448. what it is in other objects than oneself, known only by ratiocination. i. 449. to grow hot is one thing, to make hot another. i. 449:--*fire heateth, therefore it is hot*, not a necessary inference. ibid. vii. 117:--what is that which is properly called *hot*. ibid.:--the feeling of heat, what it is. ibid. phantasm of lucid and hot generated by vehement simple motion. i. 452. heat generated by attrition. i. 459:--caused by the endeavour of the fluid particles to escape. ibid. how the motion of the ambient ethereal substance produces in us heat. i. 466. congregates homogeneous bodies. i. 480. heat generates simple motion. i. 504. we attribute heat, not to the air, but to the fire. i. 523:--in us, is different from that of the fire. iv. 8. heat in certain parts of the body, why in sleep it raises desire and the image of an unresisting beauty. i. 401. iii. 8. problems of heat and light. vii. 25-32:--the cause of heat. vii. 25, 118:--is not the cause of light. vii. 26:--are concomitant effects. ibid.:--a glass globe, hollow and filled with water, will serve for a burning glass. vii. 31. is generated not by every motion, but by compounded motion only. vii. 122.

**HEATHEN**--the ancient heathen, why they did not think they dishonoured their gods by imputing to them great, but unjust and unclean acts. iii. 80-1:--their worship, wherein absurd, and wherein reasonable. iii. 354. with heathen, but not with excommunicate Christians, the Christian might eat and drink. iii. 502. in the heathen commonwealths, no subject could lawfully teach the people but by permission of the sovereign. iii. 538:--were not at all behind us in points of morality and virtue. vi. 243:--their divinity and philosophy, what. vi. 282.

**HEAVEN**--one of the gods of the Gentiles. iii. 99. the felicity of, to be gained but by one way imaginable, keeping of covenants. iii. 134. what meant by. iii. 441:--that men, after the resurrection, shall live eternally in heaven, not to be drawn from any text of Scripture. iii. 441. the kingdom of heaven, what. iii. 441. shall be no more at the resurrection. iii. 443, 478. no probable text of Scripture for the ascension of the saints into heaven. iii. 455. the kingdom of heaven, why so called. iii. 455. the keys of the kingdom of heaven, what so called. iii. 499, 502, 550. the kingdom of heaven is shut to none but sinners. iii. 586. ii. 300:--nor to them, if they repent and believe. ibid. ibid. likened to wheat mingled with darnell, and to a net containing all sorts of fishes. ii. 256:--the kingdom of heaven sometimes called the kingdom of glory, sometimes the life eternal. ii. 261.

**HEAVY**--what. i. 69, 509. iii. 678:--heavy bodies, why they fall to the earth. vii. 7:--are what. ibid.:--why heavy bodies, if hollow, float in water. vii. 12:--why they fall to the earth under the poles of the ecliptic. vii. 16.

**HEBREW**--language, has no word answerable to the copulative *est*. iv. 304. vii. 81:--no unusual thing to join a noun of the

plural number with a verb of the singular. iv. 317.

**HECATE**—was believed to send *Empusa* as a sign of some approaching ill fortune. i. ep. ded.

**HEDGES**—are set, not to stop travellers, but to keep them in their way. iii. 335:—resemble good laws. *ibid.*

**HEIR**—signifies, whomsoever a man declares he would have succeed him in his estate. iii. 182.

**HELL**—its place under water. iii. 446:—expressed sometimes by *fire* and the *fiery lake*. *ibid.*:—taken indefinitely for *destruction*, *ibid.*  
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**HENRY**—III of France, the league against him. 574.  
IV of France, his assassination by Ra-villac. iv. 294.  
IV of England, his coronation oath. vi. 293:—the wickedness of the parliament that voted him the crown. *ibid.*  
V of England, and Edward III, levied greater sums than any other king. vi. 21.  
VII of England, the rebellion against him of the Cornish men. iv. 201:—his great virtue, without much noise of the people to fill his coffers. vi. 235.  
VIII of England, cast out the Roman ecclesiastics by his exorcisms. iii. 700:—his statute against heresy. iv. 404:—since his time the kings of England the supreme head of the Church. v. 446:—how he extinguished the authority of the pope in England. vi. 186-9:—his great virtue, an early severity. vi. 235.

**HERALD**—the derivation of the name. iii. 82:—his office. *ibid.*

**HERCULES**—*Lapis Herculeus*. i. 526:—why so called. *ibid.*  
to fancy oneself a Hercules or an Alexander, is a compound imagination, how. iii. 6:—happens often to those given to reading of romances. *ibid.*  
a Gentile mongrel god. iii. 101.  
his contest with the Hydra, like the contention of the commonwealth with ambitious subjects. iii. 338. vi. 254.

**HERESY**—or opinion, so called as men like it or mislike it. iii. 90:—signifies no more than private opinion, but has a greater tincture of choler. *ibid.* iv. 387-8.  
vi. 97, 174.  
a heretic, he that being a member of the Church teaches some private opinion forbidden by it. iii. 505. vi. 174.  
an opinion publicly appointed to be taught, cannot be heresy. iii. 579.  
is the stubborn defence of some doctrine prohibited by the lawful sovereign. iii. 579.  
that heretical kings are not to be tolerated by their subjects, or may be deposed by the pope, is false. iii. 579.  
one whose doctrine is the public doctrine, not to be called a heretic. iii. 581.  
heretics not false prophets, nor prophets at all. iii. 582:—if by *wolves* be meant *heretics*, the apostles are commanded not to kill, but to fly from them. *ibid.*  
by heresies are understood, in the decree of the *Council of Lateran*, all opinions by the Church of Rome forbidden to be maintained. iii. 607.  
the heretics of the primitive Church, who maintained that Christ was a phantasm or spectre only. iv. 307.  
the beginners of *heresies* were Pythagoras, Plato, Aristotle &c. iv. 387. vi. 98, 174:—heresies never so numerous as in the time of the primitive Church. iv. 388:—how at first entered heresy into the Church of Christ. iv. 389. vi. 101. vii. 76.  
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the penal laws against heretics were originally what. iv. 403:—the first law made in England against heretics. *ibid.* vi. 104:—*writ de heretico comburendo*. iv. 404. vi. 109, 128-9:—the subsequent laws till the *High Commission*. iv. 404-6. vi. 104-5:—in the reign of Edward VI no law at all for the punishment of heretics. iv. 405. vi. 105:—the *Commissioners* of Elizabeth forbidden to adjudge anything to be heresy not declared to be

such by some of the first four general councils. *ibid.* vi. 106, 175 :—persons were burnt for heresy during the time of the *High Commission.* iv. 406.

how considered by Coke. vi. 96 :—how laid down in the Stat. 2 Hen. iv, c. 15. vi. 97.

no heresy could be a crime till the time of Constantine. vi. 102 :—first made capital, when. vi. 104 :—the punishment of *burning* introduced when. *ibid.* :—a heretic Jew burnt at Oxford under William the Conqueror. *ibid.*

bears the same relation to the power spiritual, that rebellion does to the power temporal. vi. 174.

**HERO**—the heros of the Greeks were the giants of the Scriptures. iii. 446 :—heros shed a lustre on the rest of men, resembling that of the heavens. iv. 444.

**HEROD**—sought to kill Jesus, why. iii. 591.

**HESIOD**—has written the genealogy of the heathen gods. iii. 639.

**HEZEKIAH**—reproved by Isaiah for shewing his treasure to the ambassadors of Babylon. iii. 474 :—brake in pieces the *brazen serpent.* iii. 657.

**HINNON**—the Valley of the Children of Hinnon. iii. 447.

**HISTORY**—natural or political, not the subject of philosophy. i. 10.

in it, the judgment must be eminent. iii. 58.—the goodness of, consists in what. *ibid.* :—fancy has no place but in adorning the style. *ibid.*

✓ is the register of the knowledge of fact. iii. 71 :—is *natural* and *civil.* *ibid.*

is what knowledge. iv. 27 :—the greater part of, is beyond doubt, why. iv. 30 :—is necessary for construing the writings of the dead. iv. 75.

**HOBBS**—civil philosophy not older than his book *DE CIVI.* i. ep. ded. :—his fear, circumspection, and diffidence in composing his *DE CORPORE.* *ibid.* :—strives not to appease envy, but to revenge himself of it, by increasing it. *ibid.*

his philosophy not that which makes philosophers' stones. i. epis. to Reader :—what it is. *ibid.* :—commends not, but propounds only, aught of his to the reader. *ibid.*

his purpose to lay open the first elements of philosophy, as so many seeds of pure and true philosophy. i. 2 :—undertakes what. i. 12 :—his reason for reducing words to the forms of the predicaments. i. 28.

his treatise *DE CORPORE* the only example of the right method in philosophy. i. 88.

of geometry, gives in *DE CORPORE* only such as is new, and conducing to natural philosophy. i. 204.

does not, in *DE CORPORE* examine things by sense and experience, but by reason. f. 217.

has found the dimension of a circle, or it is not to be found at all. i. 307 :—found out a straight line equal to the arc of a circle, and the trisection of an angle by the rule and compass only. i. 316 :—has written only for those that agree with him in the use of words and appellations. i. 388.

his doctrine concerning the beginning and magnitude of the world, what. i. 414.

supposes with Copernicus, that the diurnal revolution is from the motion of the earth by which the equinoctial circle is described about it. i. 428.

honoured by Sidney Godolphin with real testimonies of his good opinion. iii. ded. speaks, in the *LEVIATHAN*, not of the men, but of power in the abstract. iii. dedic. :—has alleged texts of Scripture to other purpose than ordinarily by others. *ibid.*

disapproves not of the use of Universities. iii. 3 :—but points out what things may be amended in them. *ibid.* :—the question, whether he undertakes to teach the Universities, to be answered by looking to what he is doing. iii. 332.

whether the principles contained in the *LEVIATHAN* be noticed by those that have power to use them or not, concerns his interest at this day but little. iii. 325 :—is at the point of believing his labour of the *LEVIATHAN* useless. iii. 357 :—but recovers hope, whence. iii. 358 :—hopes that by the exercise of entire sovereignty it may be publicly taught and converted into practice. *ibid.*

was inclined to the opinion that angels were supernatural apparitions raised in the fancy by God to signify his presence. iii. 393-4 :—but many places in the New Testament and the words of our Saviour have extorted his belief, that there be also angels substantial and permanent. iii. 394.

is the subject of the commonwealth. iii. 438 :—submits the determination of all questions of the Scriptures to the interpretation of the Bible authorised by the commonwealth. *ibid.*

his doctrine of the kingdom of God to be on earth, he doth but propound. iii. 444 :—maintains no paradox of religion. *ibid.* :—attends the end of the dispute of

the sword concerning the authority not yet amongst his countrymen decided. ib. pretends not to advance any opinion of his own concerning the *kingdom of God and polity ecclesiastical*. iii. 602:—has endeavoured to avoid texts obscure and of controverted interpretation. ibid.

propounds to the consideration of more learned divines such things concerning the text, *whosoever shall speak a word against the son of man &c.*, as the text suggesteth. iii. 629:—concerning St. Paul's text, *what shall they be that are baptized for the dead &c.*, propounds it to those more thoroughly versed in the Scripture. iii. 631.

distrusts nothing so much as his own elocution. iii. 711:—is confident it is not obscure. ibid.:—has neglected, contrary to the custom of late time, the ornament of quotations, why. iii. 711-12:—returns to his interrupted speculations of bodies natural. iii. 714.

enjoyed his means of study by the goodness of William Earl of Devonshire. ii. ded.:—studied philosophy from inclination. ii. pref.:—his original plan of the *DE CORPORE*, what. ibid.:—reasons, but disputes not. ibid.:—the last part in order of *DE CORPORE* published first, why. ibid.

has diligently sought and vehemently desired some law whereby *atheism* might be punished as an offence against the law. ii. 198, n.:—but found none. ibid.:—has ranked the atheist in the same rank in which God himself has placed him. ibid. the examination of cases between *sovereign and subject*, leaves to others. iv. ep. ded.:—has consulted, in writing, more with *logic* than *rhetoric*. ibid.

suspects *Platonic* love for merely sensual, with an honourable pretence for the old to haunt the company of the young and beautiful. iv. 50.

desires to have it noted against the now sect of Arians, that Christ was the *begotten Son of God*. iv. 175.

writes the treatise of *LIBERTY AND NECESSITY* only in hopes that the Marquis of Newcastle and the Bishop will keep it private. iv. 256, 278:—for what reason. v. 15:—finds not in the articles of our faith, or the decrees of our Church, set down how we are to conceive God and good angels to work by necessity or in what sense they work freely, and suspends his sentence thereupon. iv. 262-3. believes the omnipotence of God, but dares not say *how* everything is done. iv.

296:—could believe, if he could find it in the Scriptures, that that may be called *whole*, which has no parts. ibid.

the error he fell into (in *LEVIATHAN*, p. 488) in the doctrine of the Trinity. iv. 316:—the same corrected. iv. 317:—told by Dr. Cosins, that his place cited was not applicable to the Trinity. ibid. solicited from beyond seas to translate the *LEVIATHAN* into Latin. iv. 317:—feared some other man might not do it to his liking. ibid.

allows the denying of Christ with the tongue not to all men, but how far. iv. 361.

his opinion, that the best government in religion is by episcopacy, but in the king's right. iv. 364:—his explanation of his words in the *LEVIATHAN* (p. 444), but because this doctrine will appear &c. iv. 366:—will abstain from saying anything forbidden by the Church of England, except this point, that *Jesus Christ died for his sins*. iv. 367.

neither Dr. Bramhall, nor Hobbes himself, could extinguish the light set up in the world by the greatest part of Hobbes' works. iv. 382.

*Hobbius Heauton-timorumenos*. iv. 413. writes a treatise in English, in April 1640, upon the powers and rights of sovereignty. iv. 414:—his life thereby in danger. ibid.:—was the first that ventured to write in the king's defence. ibid.:—the first that fled. ibid.:—remained in France eleven years. ibid.:—wrote his book *DE CIVE* at Paris, to what end. iv. 415:—no book more magnified beyond seas. ibid.:—initiated Charles II, when at Paris, in Mathematics. ibid.:—whilst at Paris wrote and published his *LEVIATHAN*, having no encouragement nor desire to return to England. ibid.:—came home because he could not trust his safety with the French clergy. ib.:—had no enemies but such as were the king's, and because the king's, therefore his. iv. 417:—was the only man, a few holding his principles excepted, that has not done something more or less to blush for. iv. 419:—taken by the throat for a fault in his *LEVIATHAN*, made so by over-hasty construction. iv. 420:—returned to England before 1651. ibid.:—wrote his *LEVIATHAN* in behalf of whom. ibid.:—defined the time when a subject has liberty to submit to a conqueror, to be when his means of life are within the guards and garrisons of the enemy. iv. 422. iii. 703:—which words signify what. iv. 422:—allows submission to Oliver only to the

king's faithful party. iv. 423:—the above words were put in the *Review*, for what reason. iv. 423–4:—the king displeased with him. iv. 424:—for a while, but not long. *ibid.*:—said openly, that he thought Hobbes never meant him hurt. iv. 425:—testified his esteem of him in his bounty. *ibid.*

his private opinion, that the episcopacy now in England is the most commodious instrument for a Christian king to govern Christ's flock with. iv. 432:—wonders at the uncharitable censure of some. *ibid.*:—sees a relic of the venom of Popish ambition lurking in the seditious distinction of *spiritual* and *civil*. *ibid.*:—the bishops that are displeased with him, are who. *ibid.*:—is reviled by Ward, Baxter, and Pike. iv. 435:—his reputation beyond the seas fades not. *ibid.*

before his book *DE HOMINE* came out, nothing written intelligibly upon *optics*. iv. 436–7.

his justification of his *self-praise*. iv. 438:—of his *morosity* and *peevishness*. iv. 439:—of his opposition to Boyle's doctrine. iv. 440.

the points in difference between him and Bramhall. v. epis. to reader:—met Bramhall at Paris, at the Earl of Newcastle's. v. 2:—his answer to Bramhall published without his knowledge and against his will. *ibid.*, 25, 434:—the reason of his unwillingness. v. 15:—how and by whom it was published. v. 25–6.

Bramhall's *Objections* to the *DE CIVE*, and why they were never answered. v. 26, 29:—Luther, Melancthon, Calvin, Perkins and others, he always much revered and admired. v. 266.

the *Postscript* to *LIBERTY AND NECESSITY*. v. 435–6.

his censure of Bramhall's book. v. 447–50:—the sum of what both he and Bramhall have said. v. 450:—his apology for his treatment of Bramhall. v. 453.

the time and occasion of his composing his *HUMAN NATURE*. v. 453:—of publishing his thoughts thereof, first in Latin and then again in English. *ibid.*:—divers of the clergy have taken offence especially at two things. v. 454.

is too dull to conceive the nature of the crime of witchcraft. vi. 96.

what course he would have had taken by Charles I at the outset. vi. 307–10.

the approbation of the king will protect his reasoning in natural philosophy from the contempt of his adversaries. vii. 4:—relies on no apology for his *LEVATHAN*, but on the general pardon. *ibid.*:

—has put in it nothing as his own opinion, but propounded with submission to the power ecclesiastical. vii. 5:—is spoken of by some of the bishops as an atheist, and a man of no religion. *ibid.*:—calls the Bishop of Durham to bear witness as to his religion when at the point of death at Paris. *ibid.*:—fighting against the king's enemies, lighted on a weapon that had a double edge. vii. 6:—wrote in French, and sent from Paris a printed paper on the *duplicatio of the cube*. vii. 59:—the confutations of it. *ibid.*:—his quadrature of the circle &c., not yet confuted. vii. 68:—has wrested out of the hands of his antagonists the weapon of *algebra*, so as they can never make use of it again. *ibid.*

most of his demonstrations of physical conclusions derived from motions supposed or proved by Copernicus. vii. 98–9. is the first that ever sought the differences of qualities in local motion. vii. 139:—both he and Warner have demonstrated, that in *refraction* the sines of the angles of refraction are as the sines of the angles of inclination. vii. 174–5:—has rectified and explained the principles of geometry. vii. 185:—book *xviii* of his *DE CORPORE*, as it is now in English, contains what. *ibid.*:—book *xxiv* almost all new. *ibid.*:—his *quadrature of the circle* he calls only an aggression. vii. 186:—not willing to leave it out, why. *ibid.*:—Wallis' *Angle of Contact* and his *Arithmetica Infinitorum*, has in two or three leaves wholly and clearly confuted. vii. 187:—is the first that has made the grounds of geometry firm and coherent. vii. 242:—whether he has added anything to the edifice, to be judged by the readers. *ibid.*:—the truth of Euclid's definition of the *same proportion*, cannot be known but by Hobbes' definition, why. vii. 243:—observation on his definition of *parallel lines* by one of the prime geometers of Paris. vii. 255:—his demonstration, that the perimeters of circles are as their radii, denied by Wallis. vii. 255:—cap. *xvi* art. 1 of *DE CORPORE* in Latin, how corrected in the English translation. vii. 270:—makes a parallelogram of but one side. vii. 271:—the same fault corrected by one from beyond sea. *ibid.*:—faults proceeding not from ignorance of geometry, or want of art of demonstration, but from security. vii. 269, 279:—once added, but never published, a twentieth to the *xix* articles of chap. *xvi* of *DE CORPORE*. vii. 296:—were it not that he must defend his reputation,

would not show the world the unsoundness of Wallis' doctrine. vii. 315 :—a few negligences of his, not to be ashamed of, spied by Wallis in his *Elenchus*. vii. 317 :—two propositions in cap. XVIII DE CORPORE truly demonstrated by Wallis to be false. vii. 319 :—the fault arose how. ibid. :—his words, *qua de dimensione circuli etc. accipiat lector tanquam dicta problematica*, signify what. vii. 323 :—has, in chap. XVIII of the English edition, found a straight line equal to the spiral of Archimedes. vii. 327.

the faults in manners laid to his charge. vii. 332 :—never said he had solved the problem of the quadrature of the circle, but that he was about it, and afterwards that he *thought* he had done it. vii. 333-4 :—the expectation of what should be written by him, raised by Mersenne's *Cogitata Physico-Mathematica*. vii. 334.

the cause of his writing the LEVIATHAN. vii. 335 :—commended his *doctrine*, not his LEVIATHAN to be taught in the Universities. ibid. :—believes it has had what effect on the minds of men. vii. 336 :—never discoursed with Wallis, nor, that he remembers, with Ward. ibid. :—attacked by Moranus the Jesuit. vii. 339 :—glories in his doctrine of *sensation*. ibid. :—his opinion concerning *sense* and the rest of the faculties of the soul, set forth in the Preface to Mersenne's *Balistica*. vii. 341 :—never saw any of Warner's papers but that of *Vision by Refraction*. vii. 342 :—never heard him speak of anything he was writing *De penicillo optico*. ibid. :—has demonstrated, and means to publish, all the symptoms of vision. ibid. :—much of his *Optics* hath been privately read by others. ibid. :—has lent his papers to the prejudice of the advancement of his reputation. ibid.

the history of the proposition of the spiral line equal to a parabolical line, demonstrated by Roberval, mentioned by Mersenne in his *Hydraulica*. vii. 343.

what doctrine he would have taught in the Universities. vii. 344 :—would have *lay* Universities. vii. 345 :—in the LEVIATHAN (p. 670), *philosophy hath no otherwise place in the Universities than as a hand-maid to the Roman religion*, put by mistake *hath* for *had*. vii. 347 :—his opinion of the Universities of Oxford and Cambridge. vii. 399-400.

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his verses of *The Peak*, made long since. vii. 389.

the grammatical part of the *στριγυαι* written by a learned friend. vii. 359, 393.

HOLLIS—one of the five members. vi. 283.

HOLY—signifies that which is God's by *special*, not by *general* right. iii. 400, 652 :—answers in the kingdom of God to what men in their kingdom call *public* or the king's. iii. 404 :—God was the *Holy One* of Israel. ibid. :—by it always understood God himself, or his property. ibid. iv. 335 :—taken properly, always signifies something of property gotten by consent. ibid. ibid. :—*holy* and *proper*, in the kingdom of God are the same. iii. 405 :—men that lead godly lives are called *holy*, as wholly devoted to God. ibid. :—that which is made *holy*, is said to be *sanctified* to God. ibid. :—*degrees* of holiness. ibid.

*Holy-water* of the ancients. iii. 663 :—*holy days* of the Church of Rome. ibid.

HOMAGE—is what. vi. 73, 155.

HOMER—his hymn to Mercury. iii. 81 :—divination by dipping verses in. iii. 103.

HOMICIDE—the kinds of. vi. 82, 85, 87 :—the penalty of homicide by misfortune or *se defendendo*, forfeiture of goods and chattels. vi. 130-6.

HOMOGENEOUS—in homogeneous bodies, as weight to weight so is magnitude to magnitude. i. 357 :—substances homogeneous and heterogeneous, how congregated and separated by God at the creation. vii. 171.

ὅμοιομερεῖς and ἀνομοιομερεῖς—lines, what. i. 180.

ὅμολογῆματα—laws conceived to be such, by some writers. ii. 183.

ὅμοιότος—put in the Nicene Creed as a touchstone to distinguish an Arian from a Catholic. iv. 392-3 :—is not in the Scriptures. iv. 393 :—the cause of its obscurity. ibid. :—required, by some of the bishops, to be further explained before they would subscribe. iv. 397.

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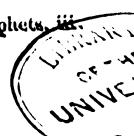
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precedent cause of action. *ibid.*—its intent is not to grieve, but make just, and regardeth not the evil past, but the good to come. *iv.* 253.

nothing is opposite to law, but sin. *iv.* 374. the law of nature, is the assent that all men give to the means of their own preservation. *v.* 180.

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no record of a judgment is a law, save only to the party pleading. *vi.* 54.

the word *common-law*, in any statute, may always be well interpreted for any of the temporal laws of England. *vi.* 63.

government and laws far more ancient than history or writing. *vi.* 147.

a law is a command to *do*, or to *forbear*, neither of which is fulfilled by suffering. *vi.* 226.

[the laws the ground and measure of all true morality. *vii.* 75–6.]

**LAWYERS**—add together laws and facts to find what is right and wrong in men's actions. *iii.* 30:—their barbarous phrase, *a precedent*. *iii.* 91:—use only that false measure of justice. *ibid.* *vi.* 45:—their covetousness not so great in ancient times as since in times of peace. *vi.* 45. the lawyers, how disposed at the beginning of the Civil War. *vi.* 311–12. their ambition makes the laws seem to depend not on the sovereign authority, but on their own prudence. *ii.* 155. *iii.* 313.

**LAZARUS**—the history of Dives and Lazarus makes not against the mortality of the soul till the resurrection, if taken for a parable. *iii.* 624:—lay dead for four days. *iii.* 631. *iv.* 353.

**LEAGUE**—is a connexion of men by covenants. *iii.* 223:—is valid, how long. *ibid.* :—of commonwealths, are profitable, why. *ibid.* :—of subjects, if the design be evil or unknown to the state, are unlawful. *ibid.* the *solemn League and Covenant*. *vi.* 318.

**LEARNING**—*mathematical* and *dogmatical*, proceed from reason and passion. *iv.* ep. ded. *iv.* 73–4:—unheedy learning a hindrance to the knowledge of truth, and changeth into elves those that were beginning to be men. *vii.* 222.

**LEGAT**—Bartholomew, burnt for Arianism in the time of James I. *vi.* 106:—by what law. *vi.* 108:—by virtue of the writ *de heretico comburendo*. *vi.* 128.

**LEGISLATOR**—in every commonwealth, is the sovereign only. *iii.* 252, 336, 366. *ii.* 76. *iv.* 131.

is he, not by whose authority the laws were made, but by whose authority they continue to be laws. *iii.* 254.

the intention of the legislator, and not the letter, is the law. *iii.* 256. *ii.* 285. *vi.* 64:—always supposed to be equity. *iii.* 267:—in him is the final cause of all laws. *iii.* 262:—to him no knot insoluble. *ibid.* contempt of the legislator, is a breach of all his laws at once. *iii.* 277. *ii.* 199. the want of an absolute and arbitrary legislative power, one cause of the dissolution of commonwealths. *iii.* 705–6. the power of legislation is what. *ii.* 76:—is itself absolute sovereignty. *iv.* 137.

**LEISURE**—commonwealth the mother of *peace* and *leisure*, leisure the mother of philosophy. *iii.* 666.

**LEMURES**—*Carvæ &c.* *iii.* 100.

**LENGTH**—the space passed through by a body considered as without magnitude. *i.* 111:—whether *distance* is length. *vii.* 215.

**LENTHALL**—William, speaker of the Long Parliament. *vi.* 407.

**LEO**—Pope. *iii.* 571, 572, 583.

**LEPROUS**—the treatment of, by the law of Moses. *iii.* 483, 502. *ii.* 288:—the probable origin of baptism. *iii.* 483. *ii.* 288.  $\lambda\eta\sigma\tau\alpha\kappa\iota$ —the mode of life anciently so called. *ii.* 64:—the custom of abstaining from instruments of husbandry, and beasts of the plough. *ibid.*

**LETHARGY**—of ease, what disease in a commonwealth. *iii.* 321.

**LETTERS**—in reading, one letter only seen at one time. *i.* 395.

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**LEVELLERS**—who so called, and why. *vi.* 365:—the levellers in the army refuse to go to Ireland, and are fallen upon and reduced by Cromwell. *vi.* 366.

**LEVI**—the tribe of, had no lot in the land of promise. *iii.* 234, 533, 608:—but a tenth of the whole fruits. *ibid.* *ibid.* :—the part God had reserved to himself. *iii.* 533, 608.

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and presbyterians. ibid. :—came forth in 1650. iv. 420:—the words in the *Review*, when it is that a man has liberty to submit &c., were put in for what purpose. iv. 423-4.

was written under what circumstances, and with what feelings and design. vii. 5:—the *Apology* for it. vii. 4-6. in the passage, philosophy hath no otherwise place there, than as a hand-maid to the Roman religion (p. 670), the word hath put by mistake for had. vii. 347.

LEVITY—mobility of spirits, but in excess. iv. 56:—its effects. ibid. :—proceeds from curiosit, but with too much indifference. ibid.

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LIBERALITY—magnanimity in the use of riches. iii. 44:—why honourable. iii. 79: —the cause, and not the quantity of the gift, makes liberality. iii. 147. ii. 49.

LIBERI—signifies children. iv. 158:— also freemen, why. ibid.

LIBERIUS—bishop of Rome. iv. 402.

LIBERTY—free from necessity, not to be found in the will of either man or beast. i. 409:—the power of doing what is willed, belongs equally to man and beast. ibid.

In its proper signification, the absence of external impediments. iii. 116. iv. 275. v. 352:—the absence of external impediments of motion. iii. 196. ii. 120. iv. 273:—may be appled to creatures irrational and inanimate. iii. 196. v. 48, 403:—the difference between the want of liberty, and the want of power. iii. 196. iv. 274.

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water enclosed in a vessel, is not at liberty. ii. 120 :—the vessel being broken, is made free. ibid. :—man has more liberty in a large, than in a small room. ibid. :—all subjects and servants are free, that are not fettered. ibid.

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*liberty* written on the gates of any city whatsoever, means liberty of the city, not of the subjects. ii. 134 :—the liberty demanded by private men, is not liberty, but *dominion*. ii. 135. iv. 202.

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*blameless liberty*, that which is not against reason. iv. 83.

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by taking away liberty, is not taken away the nature and formal reason of sin. v. 228.

LIFE—the original of, is in the heart. i. 406. is but a motion of limbs. iii. introd. :—the beginning in some principal part within. ibid.

is but motion. iii. 51 :—cannot be without desire and fear, any more than without sense. ibid.

God blew into man the breath of life, how to be understood. iii. 394.

*eternal life*, a greater reward than the life present. iii. 437 :—was lost by Adam's forfeiture, to be recovered again by him that should cancel that forfeiture. iii. 438, 499, 622 :—the place wherein men shall enjoy eternal life, seems to be on earth. iii. 439.

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441 :—is bestowed upon the faithful by the mere grace of God. iii. 442, 615. the names of the Patriarchs and other men written in the *Book of Life*. iii. 442. the soul and life, in Scripture, signify the same thing. iii. 443.

*eternal life* nowhere promised to the reprobate. iii. 450 :—error from misinterpreting the words *eternal life*, *everlasting death*. iii. 613.

*eternal life* not essential to human nature, but consequent to the virtue of the tree of life. iii. 614 :—is restored by Christ's passion to the faithful, and to them only. ibid.

the lives of all sorts of men valued in money, and the value set down in the written laws, when. vi. 83.

LIGHT—placed by some in the predicament of qualities, by others in that of bodies. i. 28.

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light nothing but alteration of vital motion, made by the impression upon it of motion continued from the object. i. 79. vii. 27.

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 LOGISTICA—the art of, what. i. 89–90:— not to be practised or understood, but by those well versed in geometry. i. 90:— is not distinct from geometry. ibid.:—

its parts three. *ibid.* comprehends both analysis and synthesis. i. 310.

**λογίσθαι**—to put into account, or consider. i. 5.

**λογοπαχία**—the controversy of logicians about the fourth figure of the syllogism. i. 53.

**λόγος**—the Greek word for both speech and reason. iii. 25, 407:—**λόγος Θεοῦ** and **τεολογία**, all one. iii. 407.

God, ast he author of the laws of nature, called by St. John **λόγος**. iv. 112.

**OLLARDS**—the first law in England against heretics, made against the Lollards. iv. 403. vi. 104:—the statute declaring that it was their intent to subvert the Christian faith. iv. 404.

**LONDON**—the city of, and other great towns, why inclined to change in the Civil War. vi. 168:—petitions the king for a guard to the parliament, and to put the Tower into trusty hands. vi. 284. has a great belly, but no palate, nor taste of right and wrong. vi. 292. the London apprentices, afraid of swords, but not of bullets. vi. 306:—rise against the parliament, but are quelled. vi. 348:—the mayor put out of his office, fined, and imprisoned for refusing to proclaim the abolition of royalty. vi. 364:—the city refuses all supplies to the Rump. vi. 415:—Monk's entry. *ibid.*

**LONGITUDE**—the book called *The Longitude Found.* vii. 159-68.

**LORD**—*the burthen of the Lord*, was not possession, but command. iii. 67.

the House of Lords. iii. 230:—have for judges in all capital crimes none but lords. *ibid.*—were judges. iii. 268:—the privileges of the House of Lords inconsistent with the rights of sovereignty. iii. 340:—retained only by favour of the sovereign. *ibid.*—*the lords spiritual and temporal*. vi. 159-60:—its origin. vi. 160:—the origin of their right to be of the king's great council. vi. 259-60:—to be of the highest court of justice. vi. 260:—join with the Commons in the petition for the militia, but through fear. vi. 286:—are treated by the Commons as a cypher. *ibid.*—refuse to consent to the vote of the Commons, that it is treason in the king to levy war against the parliament. vi. 353.

**LOT**—the determining the right to certain things by lot, one of the laws of nature. iii. 142. ii. 41. iv. 105:—two sorts of, *arbitrary* and *natural*. *ibid.* *ibid.* *ibid.*—*natural*, is primogeniture and first seizure. *ibid.* ii. 124. iv. 105.

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**LOR**—the angels that appeared to him. iii. 390, 416.

**Love**—men are said to love what they desire. iii. 40:—love and desire, how they differ. *ibid.* the passion of love, love of one singularly with desire to be singularly beloved. iii. 44. iv. 48:—excessive love, with jealousy, becomes rage. iii. 62:—the madness of iv. 58.

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Platonic love, what. iv. 49.

to *love* a thing, and to think it *good*, is all one. iv. 276.

**Love**—a presbyterian minister, beheaded by the Rump for corresponding with the king. vi. 382:—his preaching during the treaty at Uxbridge, what. *ibid.*

**Lucan**—is a historian, rather than a poet. iv. 445.

**Lucca**—on the turrets of the city written at this day the word **LIBERTAS**. iii. 201:—no particular man more free there than in Constantinople. *ibid.*

**Lucian**—derider of the ancient philosophers. i. ep. ded.

**Lucretius**—his exposition of the arguments of Epicurus concerning a vacuum. i. 416:—his first argument, that without a vacuum there could be no motion, what to be concluded from it. i. 417:—his second and third arguments. i. 418:—his fourth more repugnant to the opinion of Epicurus than of those that deny vacuum. i. 419.

is a natural philosopher rather than a poet. iv. 445.

**Lust**—natural lust, love of persons for pleasing the sense only. iii. 44:—is a delight of the mind as well as a sensual pleasure, how. iv. 47.

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ss—to have passions for anything strong and vehement than ordinary. 2. iv. 57:—almost as many kinds of, the passions themselves. ibid.:—assion that maketh madness, either glory, or great dejection of mind. iv. 57.  
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nadan that preached from a cart heapside, that he was Christ. iv. 57.  
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have fancied themselves brittle as glass &c. ibid.:—that of melancholy persons. iv. 59.

all foretellers of future contingencies, are madmen. vi. 398.

**MAGI**—came to worship Jesus, as king of the Jews. iii. 591. vi. 277:—of Persia, amongst the most ancient of philosophers. iii. 666. vi. 277.

**MAGISTRATES**—the joints of the great Leviathan. iii. introd.:—the divers customs of divers cities in the election of magistrates. iii. 528:—exercise their charges *de jure divino mediato*. iii. 567:—the choice of, belongs to the sovereign. ii. 77-8:—the name signifies not the sovereign, but his officers. iv. 428.

**MAGNA CHARTA**—made in the time of Henry III. vi. 81:—to be understood only by considering the customs of the Saxons and the law of nature. vi. 147:—the article that no man be distrained otherwise than by the law of the land, means what. vi. 210.

**MAGNANIMITY**—contempt of little helps and hindrances. iii. 44:—a contempt of unjust or dishonest helps. iii. 60:—is honourable, why. iii. 79:—is a sign of power. iii. 80:—is *glory*, but well ground ed. iv. 52.

**MAGNET**—magnetic virtue a thing alto gether unknown. i. 430:—whenever known, will be found to be a motion of a body. ibid.

called *Lapis Hercules*, why. i. 526:—its properties of attraction arise from some internal principle of motion peculiar to itself. ibid.:—invisible, and of the smallest particles. i. 527:—the possible cause, reciprocal motion in a straight or in an elliptical line. i. 528.

its property of polarity. i. 528. vii. 57:—possible cause of, that the reciprocal motion of its parts has been in a line parallel to the axis of the earth ever since the generation of the stone. ibid.:—gets thereby a habit of being moved in a line perpendicular to the line of its reciprocal motion. ibid.

differs from iron no otherwise than as ore from metal. i. 528. vii. 57.

if rubbed against iron from pole to pole, the like poles of each will avoid each other. i. 529:—possible cause of. i. 529-30. its virtue, how propagated through bodies of any degree of hardness. i. 530.

if broken, both parts retain their virtue. vii. 49:—the axis of its motion is parallel to the axis of the ecliptic. vii. 57:—the axis of the like motion in the earth. ibid.:—the opinion of Dr. Gilbert, that the

earth is a great magnet. *ibid.*—derives its virtue, whence. vii. 58, 156:—some of its properties. *ibid.*, 152:—imparts its virtue to iron, how. vii. 157:—the variation of, proceedeth from what accidents. vii. 158:—called *a terella*, why. vii. 169.

**MAGNIFICENCE**—of houses, apparel, is honourable, why. iv. 39.

**MAGNIFYING**—the form of speech whereby men signify the power and greatness of anything. iii. 51.

its subject, power. iii. 349:—its effect, felicity. *ibid.*

is signified by words and actions, how. iii. 349.

**MAGNITUDE**—the extension of body. i. 105:—by some called real space. *ibid.*

magnitude not dependent upon our cognition. i. 105:—the cause, not the effect of our imagination. *ibid.*:—an accident of body, not of mind. *ibid.*:—the magnitude of the same body, always the same. *ibid.*

is true extension. i. 105:—is taken by philosophers for absolute extension. i. 113.

the magnitude for which we give anything the name of body, can never be generated nor destroyed. i. 116.

motion and magnitude, the most common accidents of all body. i. 203:—are common both to sight and touch. i. 404.

if as much could be done by the hands as by the understanding, from any given magnitude a part might be taken less than any that can be assigned. i. 446.

that which has magnitude is called by all the learned a *body*. iv. 393.

**MAHOMET**—pretended to have conference with the Holy Ghost. iii. 103.

whether a Mahomedan subject of a Christian commonwealth, is bound on pain of death to refuse to be present at divine service in a Christian Church. iii. 494.

**MAJESTY**—*crimina lae*s* majestatis*, how understood by the Latins. iii. 294:—naturall cleave to certain seditious opinions. ii. 158.

*μακαρισμός*—by the Greeks used to signify their opinion of a man's felicity. iii. 51:—no name for it in our tongue. *ibid.* signifies a public proclaiming of a man's happiness. ii. 211.

**MALACHI**—the prophet. iii. 373.

**MALE**—amongst children, the males succeed to monarchy before the females, being for the most part fitter for the administration of great affairs. ii. 124.

**MALICE**—like manufactures, increases by being vendible. iii. 338:—is the same with defect of reason, ii. pref.:—is a degree of rage. iv. 58.

**MALUM**—the distinction of *malum cupre* and *pax*, what and whence. iv. 110.

**MAN**—all men have one kind of soul. i. 8:

and the same faculties of mind. *ibid.*:—the difference between them, caused by philosophy. *ibid.*

the appetites and passions of men such, that without coercive power they will always war on each other. i. 74.

how imitated by art in creating the great **LEVIATHAN**. iii. introd.:—is both the matter, and the artificer, thereof. *ibid.*

the characters of his heart are blotted with dissembling, lying &c. iii. introd.:—legible only to the searcher of hearts. *ibid.*:—his designs discovered by his actions, sometimes. *ibid.*:—to read mankind, harder than to learn any science. *ibid.*

man measures, not only other men, but all other things, by himself. iii. 4:—thinks everything grows weary of motion, why. *ibid.*:—the motions made in him when he sees, dreams &c., do not cease on the removal of the movent. *ib.* prudence does not distinguish man from beast. iii. 16.

his mind has no other motion than sense, and thoughts, and trains of thoughts. iii. 16:—the faculties proper to man only, proceed from the invention of words and speech. *ibid.*:—so improved by the help of speech, as to distinguish him from all other living creatures. *ibid.* v. 186-7:—for his rebellion, stricken by the hand of God with an oblivion of his former language. iii. 19.

excels all other animals in this, that he inquires after the consequences or effects of things. iii. 33, 13:—and in reducing by words such consequences to general rules, called *theorems*. iii. 33:—can reason in all things that can be added or subtracted; *ibid.*

no animal but man subject to absurdity. iii. 33.

all men reason alike, and well, when they have good principles. iii. 35.

most men govern themselves in common life specially according to good or evil fortune, and the errors of one another. iii. 36:—know not what science is. *ibid.*:—they that have not made a beginning in science, are like children, wherein, *ib.* the constitution of his body, is continual mutation. iii. 40.

is distinguished from other animals by curiositie as well as reason. iii. 44:—admiration is proper to man, why. iii. 45.

men differ not so much in prudence, as in fancy and judgment. iii. 60.

the common sort of seldom speak insignificantly, and therefore by the schoolmen accounted idiots. iii. 69.

his true value, that at which he is esteemed by others. iii. 76.

the voluntary actions and inclinations of all men, tend not to the procuring only, but also to the assuring of a contented life. iii. 85:—a general inclination of all mankind is a perpetual and restless desire of power after power, that ceases only in death. iii. 85-6. ii. 160 :—the cause of which, that he cannot assure the power and means he has of living well, without the acquisition of more. iii. 86.

men contend with the living, not with the dead. iii. 86:—ascribe to these more than due, that they may obscure the glory of the living. *ibid.* 712.

peculiar to his nature to inquire into the causes of events, more or less. iii. 94:—particularly of his own good and evil fortune. *ibid.* :—to think, on sight of anything that had a beginning, that it had a cause that determined its beginning. *ibid.*

observes how one event produced another. iii. 94:—supposes causes of things, when he cannot assure himself of the true ones. *ibid.*

all men, those especially that are over provident, in a state like to that of Prometheus. iii. 95.

from like things past expect the like things to come. iii. 97:—without seeing between the antecedent and subsequent event any connexion at all. *ibid.*

the seeds of religion never to be abolished out of his nature. iii. 105.

how far by nature equal. iii. 110, 140. ii. 6. iv. 81:—one man of stronger body and quicker mind than another. iii. 110:—but can claim no benefit therefrom, to which another may not pretend. *ibid.* :—is more equal in the faculties of the mind, than in strength of body. *ibid.* :—this equality rendered incredible, by what. *ibid.*

all men think they have more wisdom than the vulgar. iii. 110:—his nature to acknowledge others to be more eloquent or learned, but none so wise as himself. iii. 111. ii. pref.:—sees his own wit at hand, other men's at a distance. *ibid.* from desiring the same thing, men become enemies. iii. 111:—in the way to it, will endeavour to destroy or subdue each other. iii. 111:—when left alone to his own single power, may expect to be invaded by others. *ibid.* :—from diffidence

of others, may reasonably secure himself from invasion by anticipation. *ibid.* :—pursues conquest further than his own security requires. iii. 112:—cannot subsist by standing on self-defence alone. *ibid.*

looks to be valued by others at the same rate at which he values himself. iii. 112. three principal causes of quarrel amongst men, *competition, diffidence, glory.* iii. 112, 156-7. iv. 82.

without a common power, men are in the condition of war of every man against every man. iii. 113. ii. pref. ii. 64. iv. 84:—in it, his life solitary, poor, nasty, brutish, and short. *ibid.* ii. 12, 127.

taking a journey, rides armed, when he sleeps locks his doors, and in his house his chests. iii. 114. ii. pref. ii. 6, n.

the possibility of coming out of his natural condition, consists partly in his passions, partly in his reason. iii. 116. in the condition of nature, is governed only by his own reason. iii. 117:—has a right to everything. *ibid.* 298, 346. ii. 9, 11. iv. 84:—to one another's body. *ibid.* *ibid.* *ibid.* :—has no security of living out the time allotted him by nature. *ibid.*

men, so long as they retain the right to all things, are in the condition of war. iii. 118:—not bound to lay down the right to all things, unless others do the same. *ibid.*

of man's estate after death, no natural knowledge. iii. 135.

men, in their aptness for society, like stones brought together for building. iii. 139. ii. 36:—men that for the asperity of their nature and harshness of disposition cannot be corrected, to be cast out of society as cumbersome thereto. *ibid.* the inequality of men that now is, introduced by the civil laws. iii. 140. ii. 7, 38:—that men are made by nature, some to command, some to serve, against both reason and experience. *ibid.* *ibid.*

men that think themselves equal, though unequal, will not enter upon conditions of peace but upon equal terms. iii. 141. ii. 39.

most men too busy in getting food, and the rest too negligent to understand the laws of nature. iii. 144.

men differ not only as to what is pleasant or unpleasant to the senses, but as to what is conformable or not conformable to reason. iii. 146.

where no common power, every man will, and lawfully may, notwithstanding the laws of nature, rely on his own

strength and art for caution against other men. iii. 154. ii. ded. ii. 63-4. iv. 117-18. men cannot live sociably like bees and ants, why. iii. 156-7. ii. 66-7. iv. 120. his joy consists in comparing himself with other men. iii. 156. ii. 66:—can relish nothing but what is eminent. ibid. ii. 67:—is most troublesome when most at ease, why. iii. 157. ii. 67:—his agreement by covenant only, and artificial. ibid. ibid. the real unity of all men in one person, how made. iii. 158. ii. 68-9. the condition of men so remissly governed, that they dare take up arms to defend an opinion, is not peace but war. iii. 164-5:—live in the precincts of battle continually. iii. 165. men naturally set great value upon themselves, and very little upon others. iii. 167. the state of man can never be without some incommodity or other. iii. 170, 195. ii. pref. ii. 81, n. vi. 21:—the greatest in any form of government not comparable with those of the condition of masterless men. iii. 170, 195. men by nature provided of notable multiplying glasses, through which every little payment appears a great grievance, but are destitute of prospective glasses to see afar off the miseries that hang over them, and cannot without such payments be avoided. iii. 170. his passions commonly more potent than his reason. iii. 173. every man by nature seeks his own good. iii. 176. ii. 8, 12. the difference in strength or prudence between man and woman, not so great as that a right can be determined without war. iii. 187. ii. 116. of a number of men too weak to defend themselves united, every one may save his own life as he shall think best. iii. 191. poor men have not the leisure, nor men of leisure the curiosity, to find out the rules of making and maintaining commonwealths. iii. 196. all men by nature equally free, iii. 203. men, where they cannot themselves participate in the government, inclined to monarchical rather than popular government. iii. 216:—this evident in the management of private estates. ibid. where no protection can be had from the law, may protect himself by his own power. iii. 279:—in instituting sovereign power, cannot be supposed to give up the right of protecting his own body. ib.

taking pleasure in the fiction of that which would please if real, a passion so inherent in man, that to make it a sin, were to make it a sin to be a man. iii. 278. is subject to the infirmities of hate, lust, ambition, covetousness, to what degree. iii. 284. it is his duty to do not what princes do, but what they say. iii. 293:—that duty will be performed, when. ibid. weak men look not so much to the way they go in, as upon the light that other men carry before them. iii. 293, 653. vi. 231. is compelled by his pride and other passions to submit himself to government. iii. 307. the fault of the dissolution of commonwealths, lies in men, not as they are the *matter*, but as they are the *makers*. iii. 308:—men become weary of jostling and hewing one another, and desire heartily to conform themselves into one firm and lasting edifice. ibid.:—want the art of making fit laws to square their actions by. ibid. by the constitution of his nature, is subject to desire novelty. iii. 314:—loves the first beginnings, but is grieved with the continuance of disorder. ibid.:—men fond of novelty are like hot bloods that, having gotten the itch, tear themselves with their nails till they can endure the smart no longer. ibid. a man with another man growing out of his side, resembles the disease of mixed monarchy in the commonwealth. iii. 319. potent men digest nothing that sets up a power to bridle their affections. iii. 325:—learned men, nothing that discovers their errors. ibid. of things held in propriety, the most dear to men are life and limb. iii. 329:—next, the objects of conjugal affection. iii. 330:—next, riches. ibid. the greatest part of mankind either intent on their trade or labour, or on their sensual pleasures. iii. 331. men must either fight, or hire others to fight for them. iii. 333. the greatest and most active part of mankind never hitherto well contented with the present. iii. 342. do what he will, must ever remain subject to the divine power. iii. 344. the question, *why evil men often prosper and good men suffer adversity*, much disputed by the ancients. iii. 346. ii. 207:—has shaken the faith of philosophers and saints concerning divine providence. ib. ib. every action of man, is the beginning of

a chain of consequences longer than any man can see the end of. iii. 50, 536.  
out of pride, takes his own dreams for testimonies of God's spirit. iii. 379:—or out of ambition, pretends to them contrary to his conscience. *ibid.*  
mankind is God's nation in propriety. iii. 404.

men are disposed by God to the virtues moral and intellectual by several occasions natural and ordinary. iii. 420.  
rare works produced by the art of man, why not counted for miracles. iii. 429.  
to deceive a man no miracle, but a very easy matter. iii. 434:—the ignorance and aptitude to error of all men such, as by innumerable and easy tricks to be deceived. *ibid.*

that man is immortal otherwise than by the resurrection, is a doctrine not apparent in Scripture. iii. 443:—is immortal not by his own essence and nature, but by the will of God. iii. 442:—fell from a condition immortal by the sin of Adam. iii. 451.

men's actions governed by the opinions they have of the good and evil to redound from those actions to themselves. iii. 537.

has no means to acknowledge his *darkness*, but by reasoning from the mischances that befall him in the way. iii. 604.

was made by God of the dust of the earth, and he breathed in his face the breath of life. iii. 615.

such men as study nothing but their food and ease, are content to believe any absurdity rather than be at the trouble to examine it. iii. 658.

men in ancient times lived on acorns and drank water. iii. 665. i. 1:—till the erection of great commonwealths, has no leisure from procuring the necessities of life, and defending themselves against their neighbours. iii. 665. 6.

how a man ignorant of the ceremonies of court, coming into the presence of a greater person than he is used to speak to, falls from one disorder into another and discovers his astonishment and rusticity. iii. 678.

men judge the goodness and wickedness of actions, both their own and others, and of the commonwealth itself, by their own passions. iii. 681:—call *good* and *evil* that which is so in their own eyes, without regard to the public law. *ibid.*

the best men naturally least suspicious of fraudulent purpose. iii. 687.

as man's inventions are woven, so are they ravelled out. iii. 695.

the argument of the impossibility of any one man being sufficiently disposed to all sorts of civil duty. iii. 701:—by the contrariety of his opinions and manners is rendered incapable of maintaining a constant civil amity with his fellows. iii. 702.

man is to man either a god or a wolf. ii. dedic.:—behold each other's actions as in a mirror, wherein left is made right and right left. *ibid.*:—his duties contain the elements of the law of nature and nations, the origin of justice, and the essence of Christianity. ii. pref.:—without some coercive power, lives in constant fear of his fellow. *ibid.*

that all men are wicked, clearly declared by the Scriptures. ii. pref.:—that they are so by nature, not to be granted without impiety. *ibid.*:—are by nature, merely sensible creatures. *ibid.*:—have it from nature, to do what is most pleasing, and what necessary for their conservation. *ibid.*:—not therefore to be accounted wicked. *ibid.*

were the wicked less numerous than the righteous, still as they cannot be distinguished, men must by nature fear and invade each other. ii. pref.

a wicked man the same thing with a child grown strong. ii. pref.  
receives not his education and use of reason from nature. ii. pref.

the faculties of his nature reduced to four kinds, *strength*, *experience*, *reason*, *passion*. ii. 1.

by all that have written upon *commonwealth*, it is taken for granted that a man is *born fit for society*. ii. 2:—man is by nature an enemy to solitude. ii. 2, n.:—has need of his fellow man to help him to live well. *ibid.*:—has naturally a desire to consort with man. *ibid.*

all men are born unapt for society. ii. 2, n.:—are made fit for it not by nature, but education. *ibid.*  
is called by the Greeks ζων πολιτευον. ii. 3.

men come together, not because it could not by nature be otherwise, but by accident. ii. 3:—do not naturally love one another. *ibid.*:—seeks society not for its own sake, but for honour or profit. *ibid.*:—what men do when they meet together in society. ii. 3-4:—is pleased with the comparison of another man's defects and infirmities. ii. 4:—delights in his own vain-glory. *ibid.*:—to wound the absent. *ibid.*:—his reason not ill, that was wont to go out last. *ibid.*

all voluntary society of men, arises either

from mutual poverty or from vain-glory. ii. 5.  
 the frame of man fragile, and his faculties perishable. ii. 6 :—easy for the weakest to kill the strongest. *ibid.*  
 the will of one man to hurt, arises from vain-glory, and a false esteem of his own strength. ii. 7, 11 :—of another from the necessity of self-defence. *ibid.*  
 his proneness to exhibit scorn or contempt. ii. 8 :—his will to hurt from appetite to the same thing. *ibid.*  
 seeks *good* and shuns *evil*, by an instinct of nature. ii. 8, 12 :—above all, *death*. ii. 8. every man is judge of what conduces to his own conservation. ii. 9.  
 has no benefit from the right of all to all. ii. 11 :—to hold that this state is best, is a contradiction. ii. 12.  
 no man esteems a war of all against all to be good for him. *ibid.* :—is driven by fear to desire to quit the state of nature, and get allies. *ibid.*  
 condemns in others what he approves in himself. ii. 15 :—publicly commends what he privately condemns. *ibid.*  
 every man presumed to seek his own good naturally, what is just only for peace and accidentally. ii. 42.  
 is rendered unapt by the desire of present profit to observe the laws of nature. ii. 45 :—praises at one time what he dispraises at another. ii. 47 :—is in a state of war so long as he metes *good* and *evil* by divers measures. ii. 47-8.  
 prefers, by an irrational appetite, the present good to the future. ii. 48.  
 retains the right to all things, the right of war and of self-defence, so long as he has no caution of invasion from others. ii. 63-4 :—without security had, no man supposed to have submitted himself to government, or to have given up his right to all things. ii. 74-5.  
 his tongue, a trumpet of war and sedition. ii. 67.  
 contends not for public dignities, till he has gotten the better of hunger and cold. ii. 67.  
 must, for securing peace, subject his will to one man or council of men, in what way. ii. 68 :—to form a *union*, men submit their wills to one man or council of men, in what way. *ibid.*  
 the pravity of mankind, manifest to all. ii. 75.  
 discord and war spring not from false principles, but from the disposition of men, desiring to appear wise to others as they think themselves. ii. 79, n. :—if men could govern themselves, that is,

live according to the laws of nature, commonwealth would be unnecessary. ii. 81. n. he that can dispose of the *person* of a man, can dispose of all that person could dispose of. ii. 111. iv. 151.  
 in the state of nature, every man is an enemy to that man whom he neither obeys nor commands. ii. 116.  
 amongst men no less than amongst other creatures, *partus sequitur ventrem*. ii. 117. his mind afflicted by nothing so much as poverty. ii. 159 :—considers himself injured in being forced to employ the least part of his goods for the public good. ii. 170-71.  
 they are good men that observe the decrees, laws, and rights of their fathers. ii. 175.  
 men are governed in their actions more by natural reason than by a knowledge of the laws. ii. 179 :—they that sin through infirmity, may be good men even when they sin, those whose minds are against the law are wicked men even when they sin not. ii. 197.  
 had a right by nature of ruling over all as old as nature itself. ii. 206.  
 his obligation of obedience to God, lies in his weakness. ii. 209 :—from fear or consciousness of his weakness. *ibid.* :—has, from sense of his own weakness and from admiration of natural events, that he believes in and fears God. ii. 227.—but cannot, for want of right reason, rightly worship him. *ibid.*  
 unmarried men, have less coherence with civil society. ii. 318.  
 their nature, disputing about what concerns their power, profit, or pre-eminence of wit, to slander and curse each other. ii. 318.  
 as often as reason is against a man, so often will a man be against reason. iv. ep. ded.  
 his nature, is what. iv. 2 :—*This natural powers contained under the definition of man, animal and rational.* *ibid.* :—his faculties twofold, of *body* and *mind*. *ibid.* :—his powers of body,  *nutritive, motive, generative*. *ibid.*  
 the difference between man and man in *wisdom*, is not the taking of signs by *experience*. iv. 17.  
 first begins to rank himself above brutes by the invention of *marks*. iv. 20 :—by the help of words exceeds brute beasts in *knowledge*, from the same cause exceeds them also in *error*. iv. 25 :—he alone is capable of knowledge, that is, evidence of *truth*. iv. 29 :—called also *wisdom*. *ibid.*

appetite growtheth as he attains to power, riches &c. iv. 33:—of those have attained the highest degree of our and riches, some have affected terity in some art. iv. 33:—complain y of a great grief, *that they know not to do.* ibid. think unworthy all those whom they , not only of good fortune, but also eir own virtues. iv. 45. ie minds of all men were of white r, they would be all equally disposed knowledge what is by right method ratiocination delivered to them, iv. 57. affections Godward, how they differ his ordinary passions. iv. 66. on is no less of his nature, than pas- iv. 87. ii. 16:—is the same in all . iv. 87. y man's passion weighs heavy in his scale, and not in the scale of his hbour. iv. 107. has given reason to men to be a t to them. iv. 116:—will require a t account thereof at the day of judg- t. ibid. men cannot maintain union, like in animals called *political*, without pulsion. iv. 120. ii. 66-7. in tumult may agree in one mischief, are in the whole in a state of hos- , not of peace. iv. 126. passions of many men assembled are violent than those of one man. iv. iii. 248. mighty men of the world in Scrip- called *hunters* of men. iv. 195-6. spute, where their learning or power bated, think not of the laws, but out *crucifie*. iv. 407. character and temper of those that ll in populous cities. iv. 444:— of l people. ibid. me since the creation in which man- was totally without society. v. 183. dvantages in which he excels other als, consist especially in two things, use of speech, and the use of his ls. v. 186-7:—is exceeded by other ts in the five senses. v. 186:—is, by aking the use of words, as much re- d below brute beasts, as error is : vile than ignorance. ibid.:— his inion over beasts, consists in what. 7. id from his very birth have all the d, if he could, to fear and obey him. 3:—many once engaged in the main- nce of an error, will join together for ng their authority to decry the truth. :—*that is in every man intolerable,*

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**MEASURE**—the definition of. vii. 196.

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**MEDEA**—her counsel to the daughters of Pelias for making of him a new man. iii. 327. ii. 164. iv. 212:—her saying, *video meliora proboque &c.* iv. 269.

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**METONYME**—a common thing in Scripture. iv. 395.

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 obedience to the laws, if perfect, sufficient to salvation. iii. 585. ii. 300:—that required by God, is a serious endeavour to obey him. iii. 586. ii. 300, 302, 306, n., 314.  
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 the obligation to civil obedience is before all civil law. ii. 200.  
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 of two omnipotents, neither can be bound to obey the other. ii. 209, n.  
 justifies, in what sense. ii. 314.  
 Christian obedience consisteth in the endeavour to obey the laws of Christ. iv. 184:—is necessary as well as faith. *ibid.*  
 protection and obedience are relative. iv. 421.  
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**OBERON**—the universal king of the fairies. iii. 698.

**OBJECT**—the apparent not the true magnitude and figure of objects, why. i. 59-60:—nor anything but a phantasm. i. 60.  
 the earnest study of one, takes away the sense of all other objects, why. i. 395:—one object only perceptible by sense at one and the same time. *ibid.*  
 every object a part, or aggregate of parts, of the whole world. i. 410.

is called *lucid* by reason of what phantasm. i. 448.  
 an object, what. iii. 1:—worketh on the eyes, ears &c., how. *ibid.*:—appears at certain distances to be invested with the fancy it begets in us. iii. 2:—the object one thing, the fancy another. iii. 3.  
 the *shows* or *apparitions* of objects, are to the eye *sight*, to the ear *hearing*, to the palate *taste*, to the nostril *smelling*, to the body *feeling*. iii. 679, 637.  
 the subject wherein are inherent *colour* and *image*, is not the object seen. iv. 4:—the same object seen double, as two candles for one, a proof that *colour* and *image* are not inherent in the thing seen. iv. 5.  
**OBLIGATION**—what. iii. 119:—the bonds by which men are obliged, are words or actions, or both. *ibid.*:—have their strength from what. *ibid.*  
 beyond what is possible, no man can be obliged. iii. 126:—the natural end of performance. *ibid.*  
 a prisoner of war trusted with the payment of his ransom, why obliged to pay it. iii. 127. iv. 93:—a weak prince making a disadvantageous peace for fear, why obliged to keep it. iii. 127.  
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 whatever binds *in foro interno*, may be broken by a fact according to law, in case a man think it contrary. iii. 145.  
 no man obliged by the covenant whereof he is not author. iii. 149, 203.  
 the obligation of the subject to the sovereign, lasts so long only as the latter can give protection. iii. 208.  
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 promise of *good* binds the promiser, of *evil* not so. iii. 457.  
 belief falls not under obligation. iii. 273, 462.  
 to *lay a burthen* on one, is to oblige. iii. 520.  
 begins, where liberty ceases. ii. 21. iv. 91:—the *obligor* and the *obliged*, who. ii. 22.  
 the obligation of simple obedience grows not immediately from the contract, but from this, that without it commonwealth would be dissolved. ii. 82.  
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✓ **ALL** obligation arises from contract. ii. 110:—to bind a man implies that the binder supposes him not sufficiently bound by any other obligation. ii. 110-11. to be obliged, and to be tied being obliged, how they differ. ii. 185. obligation to obedience before commands are made known, is universal obligation to obey in all things. ii. 190. of natural obligation two species, deprivation of liberty by corporal impediments, and by motives acting upon the will. ii. 209. all obligation is determinable at the will of the obliger. iv. 92.

**OBLIQUE**—how much weaker than a perpendicular stroke. i. 341.

**OBLIVION**—the *Act of*, could not have passed without a parliament, why. vi. 35:—differs from a general pardon, wherein. ibid.:—the *Act of Oblivion* at Athens. ibid. 145:—at Rome, on the death of Cæsar. ibid.:—differs from a Parliament pardon, wherein. vi. 145-6.

**OBSCURITY**—why dishonourable. iii. 80:—to be descended from obscure parents, item. ibid.

**OCEAN**—one of the gods of the Gentiles. iii. 99:—is made up of what seas. ii. ded.:—the main ocean, how it lies. vii. 14:—why it freezes towards the poles. viii. 38-9.

**ODOUR**—is made by odorous bodies without the motion of the whole bulk. i. 503:—the cause of, is in the motion of the invisible parts. ibid.:—proceeds from their simple motion, not from effluvium. why. ibid.

water, air, the spirits and juices in animals, how made odorous. i. 505:—bruising, how it makes odorous things more so. i. 505.

in sense, as to the nose. iii. 2.

**OGNION**—deified by the Gentiles. iii. 99:—worshipped by the Egyptians. iii. 611.

**OLIGARCHY**—a name given, by those that dislike it, to aristocracy. iii. 171, 683. ii. 93. iv. 127-8.

**OMINA**—are what. iii. 103.

ōv—τὸ ὄν, ens, or essence. iv. 304.

**ONCETHMUS**—the special figure wherewith Wallis graces his oratory. vii. 247.

**ONE**—a thing considered amongst other like things, is said to be one. i. 96:—the common definition of, to what absurd consequence liable. ibid.

**O'NEALE**—Sir Phelim, the beginner of the Irish rebellion, hanged. vi. 388.

**OPAQUE**—what bodies so called. i. 480:—are heterogeneous. ibid.

✓ **OPINION**—is a presumption that a thing will be or will not be, has been or has not been. iii. 52:—that which is alternate appetite, in deliberating concerning good and evil, is alternate opinion in enquiry of the truth of past and future. ibid.:—the last opinion is the judgment. ibid.

✓ **OPINION**—is the end or conclusion of discourse not beginning from definitions, or not rightly joined into syllogisms. iii. 53, 54.

excessive opinion of a man's self, for divine inspiration, wisdom &c., becomes distraction and giddiness. iii. 62:—the same with envy, rage. ibid.:—vehement opinion of the truth of anything, contradicted by others, rage. ibid.

in the well governing of opinions consists the well governing of men's actions. iii. 164.

three opinions pernicious to peace and government, brought into this part of the world from the tongues and pens of unlearned divines. iii. 310-12.

opinions contrary to the peace of mankind, that men shall judge of what is lawful and unlawful by their own conscience, that they sin in obeying the commands of the commonwealth unless they judge them to be lawful &c., whence so deeply rooted in men. iii. 330.

reason and opinion, not in our power to change. iii. 360.

civil power depends on the opinion men have of their duty to their sovereign, and their fear of punishment in another world. iii. 539.

opinions taken on credit of antiquity, are words that pass like gaping, from mouth to mouth. iii. 712.

are delivered more by hearsay than from speculation. ii. 15:—accord more through passion than true reason. ibid.

*faith* and *opinion*, their difference. ii. 305.

opinion is what. iv. 29:—in what sense the world is said to be governed by *opinion*. iv. 70.

in persuading, the begetting of *opinion* and *passion* is the same thing. iv. 75.

of two opinions contradictory, the *former* is to be taken for a man's opinion, when. iv. 75-6.

every man desires that the sovereign power should tolerate no opinions but his own. iv. 188.

**OPUS OPERATUM**—the external action proceeding from fear of punishment or from vain glory. iv. 185.

**ORACLE**—the oracles of the Gentiles made their answers ambiguous by design, to own the event both ways. iii. 102:—ceased in all parts of the Roman empire, on the planting of the Christian religion. iii. 108.

**ORATION**—in orations of praise and invective the fancy is predominant, why. iii. 58:—the judgment does what. *ibid.* orators, the favourites of an assembly. iii. 175. ii. 131. iv. 141, 165.

**ORB**—the radius of the great orb reaches from the earth to the sun. i. 446:—is as a point in respect to the distance of the fixed stars. i. 447.

**ORGAN**—the organs of sense, five. iv. 12.

**ORMOND**—Duke of, the king's lieutenant of Ireland. vi. 366:—his league with the confederates. *ibid.*:—surrenders Dublin to the parliament, and comes over to the king, and thence to the prince at Paris. vi. 367:—is sent back by him to Ireland. *ibid.*

**ORONTIUS**—vii. 208, 247, 290, 296.

**OSTRACISM**—at Athens. iii. 200.

**OUGHTRED**—in his *Clavis Mathematica*, what he means in saying that the quotient of one number divided by another, is the proportion of the one to the other. vii. 313.

**οὐσία**—used in the New Testament never for essence or substance, but only for riches. iv. 304:—converted by the Latin philosophers into *substantia*, thereby confounding things corporeal with incorporeal. iv. 394.

**OUTLAWRY**—the punishment of, what. vi. 110:—if not capital, is equivalent to capital. *ibid.*:—is like the being barred the use of fire and water amongst the Romans, and like excommunication. *ibid.*

**OXFORD**—the University of, began when and how. vi. 184, 214:—purged by the parliament in the Civil War. vi. 347:—the manners of both Universities at that time. *ibid.*:—are the noblest of Christian universities, and of the greatest benefit to the commonwealth that can be, on what condition. vii. 400.

**PAIN**—of a wound, why thought to be in the same place as the wound. i. 407.

displeasure in the sense. iii. 43. iv. 31.

**PALESTINE**—the place of God's kingdom. iii. 449.

**PAN**—panic terror, fear without the apprehension of why or what. iii. 44:—so called from their author, Pan. *ibid.*:—a passion that happens only in a throng of people, why. *ibid.*

the plains filled by the Gentiles with Pans and Panises. iii. 99.

**PAPISTS**—the faction of, in the Civil War. vi. 167:—their pretences to govern. vi. 169:—their disposition at the beginning of the Reformation. vi. 188-9:—how they came to venture on the Gunpowder treason. vi. 189:—the Irish papists take their time for delivering themselves from English subjection. vi. 331.

**PAPPUS**—his distinction of problems into *plane*, *solid*, and *lineary*. i. 315:—found out the trisection of an angle by help of the hyperbole. i. 316:—proceeded analytically, but never used symbols. vii. 248.

**PARABOLA**—and hyperbole, have one definition in geometry, another in rhetoric. i. 85.

to find a straight line equal to the curve of a semiparabola. i. 268:—also to the curve of a semiparabolaster. i. 270:—the focus of, where. vii. 917.

**PARACLETUS**—signifies *one called to help*. iii. 489:—commonly translated *comforter*. *ibid.*

**PARADISE**—how to merit Paradise *ex congruo*. iii. 134:—whether a man can merit it *ex condigno*. *ibid.*

the flaming sword at its entrance. iii. 614.

**PARDON**—the granting of, the sixth law of nature. iii. 139:—the fifth. ii. 37:—is nothing but the granting of peace. *ibid.* *ibid.*:—granted to them that persevere in hostility, is not peace, but fear. *ibid.* to what breaches of the law it may in equity be extended. iii. 332-3:—the derivation of the word. vi. 142:—of the power of pardoning. vi. 138-46.

**PARALLEL**—parallel lines in general, nowhere defined. i. 189:—Euclid's definition not accurate. vii. 205-6:—definition of parallel lines, straight and curved. i. 189. vii. 206,

the properties of parallel straight lines. i. 189-91.

parallelogram, what. i. 189.

**PARALOGISM**—the fault of, where it lies. i. 88:—petitio principii. i. 88:—false cause. i. 89:—paralogism of false cause frequent amongst writers of physics. *ibid.*

**PARADOX**—the Christian religion was once a paradox. v. 304:—but for paradoxes we should be now in a state of savage ignorance. *ibid.*

**PARENTS**—to be descended from conspicuous parents, why honourable. iii. 80:—from obscure parents, dishonourable. *ibid.* are entitled to the honours of sovereignty, though they have surrendered their power to the civil law. iii. 296.

disobedience of the child to its parents, contrary to the precept of the apostles. iii. 508.

*to honour our parents*, a precept belonging to the law of nature under the title of *agreement*, as well as of *gratitude*. ii. 119.

**PARIS**—the University of, began when and how. vi. 184, 213.

**PARLIAMENT**—has the sovereign power only where it cannot be assembled or dissolved but by its own discretion. vii. 255:—the right to dissolve, is a right to control. *ibid.*:—acts of parliament, resemble the decrees of the whole people of Rome. iii. 270.  
 nothing more unjustly maintained during the long parliament, except the resisting and murdering of the king, than the doctrine of Dr. Bramhall. iv. 371.  
 the Statutes restraining the levying of money without the consent of parliament, whether exceptional. vi. 16:—are void, if by such grant the king is disabled to protect his subjects. *ibid.*:—the good and the evil of such statutes. vi. 17.  
 the *long parliament*, their indictment of Charles. vi. 34:—were afterwards pardoned by the king *in, not and*, parliament. *ibid.*  
 of the origin of parliaments. vi. 157–60:—formerly many parliaments. vi. 159.  
 the parliament of April 1640 called. vi. 203:—and dissolved. vi. 204:—the long parliament called. vi. 207:—its proceedings. vi. 208–9:—releases Prynne, Burton, and Bastwick condemned for sedition, and sent by the king to prisons remote from London. vi. 244:—the clause in their bill of attainder against Strafford, that it shall not serve as a precedent. vi. 250:—the act for triennial parliaments. vi. 255–6:—the act against the dissolution of the long parliament. vi. 256:—demands the power of the militia. vi. 264:—complains of the king's taking notice of the bill pending in the house of lords. *ibid.*:—their *remonstrance on the state of the kingdom*. vi. 265–72:—and *petition*. vi. 272:—demands of the king to discover his advisers, and to be allowed a guard. vi. 283:—orders that no popish commanders go over to Ireland. vi. 284:—demands the Tower, the forts, and the whole militia. vi. 285:—votes, that the ordinance agreed on by both houses for the militia, obliges the people. vi. 289:—that when they declare what the law is, to question it is a high breach of privilege. vi. 290:—their message about the command of the fleet. *ibid.*:—their party in York stronger than the king's. vi. 291:—seize upon Hull. *ibid.*:—their declaration of the rights of the two houses. vi. 292:—send to the king nineteen propositions. vi. 294–6:—prepare for war. vi. 297:—becomes weaker than the king till assisted by the Scots. vi. 300.  
 the strength and forces of the parlia-

ment at the beginning of the war. vi. 301–2:—the taxes levied. vi. 304–5:—the valour of their soldiers sharpened with malice. vi. 306.  
 the people thought nothing lawful for the king to do, for which there was not some statute made by parliament. vi. 311.  
 the parliament does all things in the name of the *king and parliament*. vi. 318:—pretend that he was always virtually in the two houses of parliament. *ibid.*:—invite the Scots to invade England, and make the *solemn League and Covenant*. *ibid.*:—vote the queen a traitor. vi. 319:—make a new great seal, and hang the king's messenger as a spy. vi. 323:—suspect Essex, and vote the new modelling of the army. vi. 326:—in the new commissions leave out the clause for the protection of the king's person. *ibid.*  
 the king's parliament at Oxford. vi. 327:—denies the king a pass to come to treat of peace. vi. 329:—send him commissioners with what terms. vi. 330:—have on their side the city and the king's person. vi. 334:—sends to the army to demand the delivery of the king. vi. 337:—the two speakers and several members fly to the army. vi. 338:—who are replaced by the general with the thanks of the parliament. vi. 340:—their four propositions to the king, when in the Isle of Wight. vi. 344:—pass a vote of *non-addresses*. vi. 345:—the insurrections against the parliament. vi. 348–50:—recalls the vote of *non-addresses*, and treats with the king. vi. 351:—is violated by Cromwell, vi. 352:—declares void the oaths of supremacy and allegiance. *ibid.*  
 the parliament represents the people, to what purposes. vi. 353–4.  
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 Cromwell's parliament. vi. 390–2:—the first parliament under the *Instrument*. vi. 394–6:—the second. vi. 397–402:—petitions Cromwell to take the title of king. vi. 399.  
 Richard Cromwell's parliament. vi. 403:—assumes to have the supreme power. vi. 404:—their proceedings, vi. 404–6:—are locked out of their house by the army. vi. 406.  
 the temper of all parliaments since Elizabeth the same with that of this parliament. vi. 405.

the long parliament restored vi. 416 :—on condition to determine their sitting by a certain time vi. 417 :—but few of them returned to the new parliament. ib. the new parliament calls in the king vi. 417 :—the present parliament has declared the right of the militia to belong to the king only. vi. 418 :—has done all a parliament can do for the security of peace. ibid.

**PARSIMONY**—pusillanimity in the use of riches. iii. 44.

is dishonourable, why. iii. 79.

**PART**—nothing rightly so called, but that which is compared with something that contains it. i. 95 :—to make parts, what. ibid.

nothing has parts, till it is divided. i. 97 :—part of a part is part of the whole. ib.

**PASSION**—<sup>the doctrine of the internal passions, and of sense and imagination, comprehends civil philosophy,</sup>i. 87. action and passion in body, <sup>what</sup>i. 120:—when *mediate*, and when *immediate*. ib.

all passions of the mind, consist of appetite and aversion i. 409 :—are innumerable. i. 410 :—not observable in any but man. ibid.

the passions, the same in all men. iii. introd.:—not the objects of the passions. ibid.:—the objects, varied by the individual constitution, and by particular education. ibid.

the want of some passion leaves the train of thoughts unguided. iii. 12:—makes them seem impertinent to each other, as in a dream. ibid.

the curiosity of finding out the possible effects of a cause, hardly incident to any living creature without any passion but sensual. iii. 13–14.

all passion may be expressed indicatively. iii. 49:—some have particular expressions, not affirmations unless when. ibid.:—forms of speech not certain signs, why. iii. 50:—the best signs are in the countenance, actions, ends, aims which we know the man to have. ibid.

the difference of passions, the cause of the difference of wits. iii. 61:—proceeds partly from different constitution of the body, partly from different education. ibid.:—passions are different from difference of complexion. ibid.:—that passion that makes the greatest difference, the desire of power. ibid.

to have weak passions, is dullness. iii. 62.

extraordinary and vehement, proceeds sometimes from the constitution of the organs of the body. iii. 62:—sometimes

the injury of the organs proceeds from the vehemence and long continuance of the passion. ibid.:—fall passions that produce strange and unusual behaviour, called by the general name of madness. iii. 63:—the passions themselves, when they tend to evil, are degrees of madness. ibid.:—a confession that passions unguided are for the most part mere madness, what is. iii. 64.

from difference of passions men give different names to one and the same thing. iii. 90. ii. 47.

The inference of the natural condition of mankind, is made from the passions. iii. 114.

the passions are in themselves no sin. iii. 114. ii. pref.:—nor the actions proceeding from them, till there be a law that forbids them. ibid.

the passions that incline men to peace, are what. iii. 116:—war consequent to the natural passions of man. iii. 153.

the passions and self-love of men are notable multiplying glasses, through which every little payment appears a great grievance. iii. 170.

the passions of men asunder are moderate, as the heat of one brand. iii. 248. iv. 166:—of an assembly, are as many brands that inflame one another. ibid. ibid.

pleasure in the fiction of that which would please if real, is a passion so inherent in man, as to make it a sin were to make sin of being a man. iii. 277.

sudden passion, is an extenuation, but never a total excuse. iii. 291. v. 355:—meditation of the law ought to rectify the irregularity of the passions. ib. ib.

passion is power limited by somewhat else. iii. 352. ii. 215.

their contrariety, and reference to conversation. iii. 701.

are the beginnings of all voluntary motions. iv. 25:—of speech also. ibid.:—are the power motive of the mind. iv. 30:—are agitations of the brain, continued thence to the heart. iv. 34.

the nature of passion consists in pleasure or displeasure from signs of honour or dishonour. iv. 40.

the passions represented in a race. iv. 53. not truth, but the image maketh passion. iv. 75.

**PAST**—has a being in the memory only. iii. 15.

**PASTOR**—virtue failing in the pastors, faith fails in the people. iii. 108.

the doctors of the Church, and civil sovereigns, both called *pastors*. iii. 461:—must be subordinate to each other. ibid.:

—the chief pastor, by the law of nature, is the civil sovereign. *ibid.*  
 pastors were elected by the churches. iii. 527:—were *ministers* of Christ, how. iii. 530.  
 their maintenance till settled by the laws of the emperors, was nothing but benevolence. iii. 536:—they that served at the altar, lived on the offerings. *ibid.*:—ought to be maintained by their flocks, but not to be their own carvers. *ibid.*  
 could have no certain maintenance assigned but by the whole church, but the church could make no law. iii. 536:—could have no right to tithes, why. *ibid.* Christian kings are still the supreme pastors of their people. iii. 538, 551, 564, 581.  
 all pastors in Christian commonwealths are but the ministers of the civil sovereign. iii. 539:—execute their charge *jure civili*. iii. 540.  
 to his power, unless he be sovereign, the form of government makes nothing. iii. 548:—his calling not to govern by command, but to teach and persuade. *ibid.*:—monarchy, aristocracy, and democracy mark out three sorts of sovereigns, not of pastors. *ibid.*  
 the power of the *keys of heaven*, whatever it may be, belongs to all supreme pastors. iii. 551.  
 none sent by Christ, but pastors ordained by lawful authority. iii. 563:—none lawfully ordained, but those ordained by the sovereign pastor. iii. 564:—the reason of our obedience to them drawn not from their will and command, but from our own benefit. iii. 566:—their power to give the flock convenient food, is but the power to teach. iii. 582.  
*furious rams*, Christian kings that refuse to submit themselves to the Roman pastor. iii. 582:—all pastors bidden to esteem those Christians that disobey their Christian sovereign, as heathen and publicans. iii. 583.  
 pastors that teach this doctrine, *Jesus is Christ*, though they draw from it false consequences, may yet be saved. iii. 596.  
 the power regal under Christ claimed by the pastors of each commonwealth. iii. 607.  
 did not, in the time of the Apostles, put their spittle to the nose of the person to be baptized, saying *in ordorem suavitatis*. iii. 622.  
 the severity of pastors against those that should deny their authority, the seeming meaning of our Saviour in his words, *whoever speaketh a word against the son of man &c.* iii. 630.

for a pastor to do external honour to an idol for fear, is a *scandal given*. iii. 655:—and a perfidious forsaking of his charge. iii. 656. iv. 321.  
 how drawn by their worldly ambition to countenance the worship of images by the new-made Christians. iii. 660.  
 in the pastors of Christ's church what faults are *scandals* as well as faults. iii. 697:—their whole hierarchy, the *kingdom of darkness*. *ibid.*  
 all future pastors received from Christ the same power of remitting sins, as the then apostles. ii. 283:—have power to forgive sins, but to the penitent, and to retain, but to the impenitent. ii. 284:—cannot refuse baptism to him whom the church judges worthy, nor retain or remit sins to him whom the church judges worthy or disobedient. ii. 288.  
 the commands of God in *spiritual* matters are the laws of the church delivered by pastors lawfully ordained. ii. 315.  
 the ceremony of consecration and imposition of hands belongs to them, but only as given them by the laws of the commonwealth. iv. 345.  
 most of the pastors of the primitive church chosen out of the Peripatetics, Stoicks &c., why. iv. 388:—endeavoured many of them to draw the Scriptures every one to his own heresy. iv. 389:—their dissension drew scorn and greater persecution upon the church. *ibid.*  
**PATERCULUS**—his character of Cato. iv. 256.  
**PATIENT**—that body wherein some accident is generated or destroyed by another body. i. 120:—the accident so generated is called the effect. *ibid.*  
**PATRIMONIAL**—men that have no patrimony, must labour that they may live, and fight that they may labour. ii. 159.  
**PAUL**—the apostle, what it was that he called *vain philosophy*. i. ep. ded. iii. 680. approves simple obedience in those that are subject to paternal or despotical dominion. iii. 193. ii. 146:—accused at Ephesus by Demetrius. iii. 225:—his warning against those that preach against the power of the king. iii. 364.  
 saith, *idols are nothing*. iii. 382. iv. 308.  
 saith of the Cretans, that a prophet of their own said they were liars. iii. 414.  
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for the convenience of human life. ii. ded.:—has made no progress in the knowledge of truth. ibid.:—has taken with the world by giving entertainment to the affections, not light to the understanding. ibid.:—is like the highways and open streets, some for diversion, some for business, without the seed time or harvest. ibid.:—delivered by the most ancient sages to posterity adorned with verse or shrouded in allegories, why. ii. pref.:—is now studied by men of all nations, vulgar as well as philosophers. ibid.:—is to be valued above all other arts. ibid.:—the most part of men, and best wits of philosophers have been conversant in an adulterate species. ibid.:—the evils proceeding from this latter species. ibid. amongst philosophers, so many men, so many would be esteemed masters. ii. 4. the moral philosophy of the philosophers is wholly estranged from the moral law, why. ii. 49. the arts and sciences comprehended under the name of philosophy. ii. 268:—errors in philosophy, sometimes the occasion of seditions. ibid. the writings of moral philosophers have multiplied, not removed doubts. iv. 73:—no pretence to more knowledge in moral philosophy now than was delivered 2000 years ago by Aristotle. ibid. the philosophers of Greece and Rome, their mutual revilings &c. vi. 99. joined with divinity, how in ancient times it has advanced its professors to authority next that of kings themselves. vi. 276-82. natural philosophy removed from Oxford and Cambridge to Gresham College, to be learned out of their gazettes. vi. 348. ✓ philosophy is the knowledge of natural causes. vii. 71:—the praises given to it properly belong to whom. vii. 72:—the philosophers of old time have done little towards assigning rational causes of the quotidian phenomena of nature, as of gravity, heat, cold &c. ibid.:—natural philosophy studied by no nation earlier than the Greeks. vii. 75:—from them it passed to the Romans. ibid.:—both nations more addicted to moral than to natural philosophy. ibid.:—this moral philosophy written on no principles other than their own passions and prejudices. ib. civil philosophy is demonstrable, why. vii. 184. philosophy seeks the proper passion of all things in the generation of the things themselves. vii. 205.

PINEHAS—slew Zimri and Cozbi, by what right. iii. 708 :—was the heir apparent to the sovereignty of Israel. ibid. PHOCYLIDES THEOGNIS—his moral precepts. iv. 445. PHÆBUS—madness ascribed to him by the Grecians. iii. 65. PHORMIO—a second Phormio called for by the Athenians. iii. 97. vi. 202. φόρη—signifies what. vii. 126 :—used also for horror. ibid. PHYSICS—what part of philosophy. i. 72:—to the understanding of, what must first be known of simple motion. i. 73. paralogism of *false cause* frequent amongst writers of physics. i. 88. the principles of, are placed in the things themselves by the Author of nature. i. 388 :—are used in singular and particular, not universal propositions. ibid.:—impose no necessity of constituting theorems. ibid.:—their use, to show the possibility of some generation. ibid. the subject of physical contemplation, is possible causes. i. 531. the physician may speak and write his judgment of unclean things, why. iii. 59:—his precepts, why not laws. iii. 563:—the school doctrine of physics. iii. 678. is the knowledge of the subordinate and secondary causes of natural events. iii. 678 :—is the philosophy of motion. ii. ded. PHYSICIANS—the College of, in London. i. ep. ded.:—physicians the only true natural philosophers. ibid. PIERREPONT—Henry Lord. vii. 183, 359. PIETY—consists in two things only, internal honour of God, and external worship. iv. 257. PIKE—one of the revilers of Hobbes. iv. 435 :—has undertaken the answering of the LEVIATHAN. vii. 356. PILATE—his declaration before delivering Jesus to be crucified, that he found no fault in him. iii. 480-81, 580:—his inscription on the cross. iii. 481. PIRACY—till the institution of great commonwealths, held no disgrace, but a lawful trade. iii. 81:—not pardoned under the name of *all felonies*, why. vi. 143-4. πιτεύω εἰς—words never used but in the writings of divines. iii. 54:—have raised many disputes about the right object of the Christian faith. iii. 54. PITY—grief for the calamity of others. iii. 47:—caused by imagining that the like calamity may befall oneself. ibid. iv. 44:—no pity for calamity arising from great wickedness. ibid. ibid.:—none for calamities that one thinks oneself not obnoxious to. ibid.:—is greater for calamities unde-

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the School doctrine, that God can make a body to be in many places in one and the same time. iii. 677 :—and many bodies at one time in one and the same place. ibid. :—the question depends on the consent of men about the common signification of terms. ii. 296 :—they that decide it contrary to this common consent, judge that the use of speech, and all society, is to be taken away. ibid. :—and reason itself. ibid.

**PLAQUE**—the phenomena of. vii. 136-7.

**PLANET**—their order, according to the hypothesis of Copernicus. i. 426-7 :—the hypothesis of their simple circular motion. i. 427.  
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the common hypothesis of their motion about their axis fixed, insufficient to *salve* appearances. i. 430 :—have the simple circular motion of the sun for the cause of their circulations. i. 431 :—otherwise have no cause of their motions at all. ibid.  
the cause of their eccentricities not enquired into. i. 444 :—may be the same as that of the earth's eccentricity. ibid.  
the planets made gods by the Gentiles. iii. 99.

**PLATO**—has treated of *law* in general, without professing the study of the law. iii. 251 :—the inutility of his commonwealth. iii. 357 :—his opinion that the disorders of states cannot be taken away till sovereigns become philosophers. ibid. :—has without need charged them with the sciences mathematical. ibid. :—has not put in order, or probably proved all the theorems of moral doctrine. ibid. his school. iii. 667. iv. 388. vi. 98 :—is the best philosopher of all the Greeks. iii. 668. vii. 346 :—forbade entrance to all that were not geometers. ibid. ibid. :—took up civil science after Socrates. ii. pref.  
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his saying, that *knowledge is memory*. ii. 304.  
his opinion concerning honourable love, delivered in the dialogue *Convivium*. iv. 49.  
his authority and Aristotle's alone had much credit, and with whom respectively. vi. 100 :—went into Egypt to fetch philosophy into Greece. vii. 74.  
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**PLAUTUS**—Casina. vii. 391 :—Amphytruo. ibid.

**PLEADER**—in the contention between the penner and the pleader of the law, the latter gets the victory. iii. 336.

**PLEAS**—common, and public, in England. iii. 229 :—pleas of the Crown. ibid. 296. vi. 36, 68, 96 :—private pleas. iii. 296. vi. 36.

**PLEASURE**—~~the~~ sense of pleasure and pain proceeds not from the reaction of the heart outwards, but from the action of the organ towards the heart. i. 406 :—~~is caused by the motion of the sentient propagated to the heart quickening or slackening the vital motion. ibid.~~ iii. 42. by reason of the endeavour of the organ inwards, seem to be something within. i. 406.  
without experience no knowledge of what will prove pleasant or hurtful, but room for conjecture from the aspect of things. i. 408 :—pleasure and pain, are the fruition of good or evil. ~~i. 409-10.~~ is the appearance or sense of good. iii. 42. of sense, arise from the object present. iii. 42 :—of the mind, arising from expectation proceeding from foresight of the end. iii. 43.  
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iv. 36:—pleasure of rejoicing in skill.  
iv. 37.

**PLENTY**—depends, next to God's favour, on the labour and industry of man. iii. 232.

**PLENUM**—motion in a *plenum* is propagated to any distance. i. 341-2.  
the same place cannot contain sometimes more, sometimes less matter, and at the same time be always full. i. 520.  
cannot be an efficient cause of motion. i. 520.

**πλεονεξία**—the desire of more than one's share. iii. 142, ii. 40, iv. 104.

**PLEURISY**—the disease of, what. iii. 320:—resembles the disease of the commonwealth caused by monopolies and abuses of publicans, *ibid.*

**πνεῦμα**—its signification. iv. 309, 427.

**Po**—and Adige, the lesser brooks of Lombardy fall into. iv. 450.

**POEM**—requires both judgment and fancy. iii. 58:—but the fancy more eminent. *ibid.*:—should please by the extravagance, but not displease by the indiscretion, *ibid.*

the poets of the heathen, in what sense called *vates* or prophets. iii. 413:—were the principal priests of their religion. iii. 638. the three sorts of poesy, what and whence, iv. 444:—the subject of poesy, is the manners of men, feigned, not found. iv. 445:—poets chose to write in verse, why. iv. 445-6:—the heathen poets were the *divines* of their times. iv. 448:—to make a heroic poem requires a philosopher as well as a poet. iv. 450:—resemblance of truth, the utmost limit of poetical liberty. iv. 451-2:—the jewels and most precious ornaments of poesy, what. iv. 452.—the true and natural colour is given to a poem, by what. iv. 453:—the indecencies of a heroic poem, what. iv. 454.

**πόλις**—signifies what. iv. 122.

**POLITICS**—treat of what. i. 11:—their principles consist of the knowledge of the motions of the mind. ii. 74.  
the writers of, add together facts to find men's duties. iii. 30.

of those that in the councils of the commonwealth love to show their reading of politics and history, few do it in their private affairs. iii. 38.

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Christian politics are the Scriptures. iii. 602.

brute animals are not to be termed *political*, why. ii. 66.

all writers on justice and policy, invade each other with contradictions, why. iv. ep. ded.:—the doctrine of, is to be reduced to infallible rules, how. *ibid.*:—the principles of, what. *ibid.*:—those delivered in **HUMAN NATURE** and **DE CIVICO POLITICO**, would, if generally held, incomparably benefit commonwealth. in a **body politic**, what. iv. 122:—is made naturally, how. iv. 123:—called a **commonwealth**, when. iv. 124.

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**POINT**—body, considered to be without magnitude. i. 111, 206:—any three points are in the same plane. i. 183.

is a part of a straight line so small as not to be considerable. i. 187:—is, not that which has no quantity, but that whose quantity is not considered. i. 206. vii. 201:—is not indivisible, but an undivided thing. *ibid. ibid.*  
may be compared with a point. i. 206:—the vertical points of two angles have to each other the same proportion which the angles have. *ibid.*:—if a straight line cut many concentric circles, the points of intersection will be in the same proportion as the perimeters to each other. *ibid.*

**POMPA**—of images. iii. 662.

**PONTIFEX MAXIMUS**—in the ancient commonwealth of Rome, who. iii. 661:—this office, and that of *Tribune*, all that Augustus assumed to himself, as comprising monarchical power. *ibid.* 695:—the title of, assumed by the bishops of Rome, when and why. *ibid.* 695:—was an officer subject to the civil state. iii. 689.

**Poor**—the impotent should be provided for by the commonwealth. iii. 334:—the strong should be forced to work. *ibid.*:—the surplus population should be transported to colonies. iii. 335.

**Pope**—points declared necessary for salvation, manifestly to the advantage of the pope and his spiritual subjects residing in foreign dominions, their fruit. iii. 108-9:—his authority easily excluded in England. iii. 109.

his power always upheld against the commonwealth, till the reign of Henry VIII, principally by the universities. iii. 332.

his imagination that he was *king of kings*. iii. 509:—and armed, as the heathen Jupiter, with a thunderbolt. *ibid.*:—his error, that he was Christ's vicar over all the Christians of the world. *ibid.*

has allowed to him by divers Christian kings the authority of ordaining pastors in their dominions. iii. 539:—is subor-

dinate, if kings choose to commit to him the government of their subjects in religion, to the kings. iii. 546:—exercises the right *jure civili*, not *jure divino*. ibid. his challenge of universal supreme ecclesiastical power, maintained chiefly by Bellarmine. iii. 547:—the best form of Church government concerns not the question of his power without his dominions. iii. 548:—this, if any, is that of a school-master, not of the master of a family. iii. 549.

that he is bishop of Rome, as successor to Peter, maintained by Bellarmine. iii. 551.

whether he be Anti-Christ. iii. 552:—is not Anti-Christ, why. iii. 553-4.

usurps a kingdom in this world, which Christ took not on him. iii. 554.

the words of Christ, *Simon, Simon, Satan hath desired you &c.*, make against the pope's authority. iii. 554:—the words, *thou shalt put on the breastplate of judgment &c.*, are an argument of ecclesiastical supremacy of civil sovereigns over their subjects, against the pope's power. iii. 557.

infallibility, if granted to the pope, does not entitle him to any jurisdiction in the dominions of another prince. iii. 558.

no notice taken by Christ of any pope at all. iii. 558:—not declared, either by the Church or himself, to be the civil sovereign of all Christians in the world. ibid.:—nor bound to obey him in point of *manners*. ibid.:—when he challenges supremacy in controversies of manners, teaches men to disobey the civil sovereign. iii. 559.

the text, *the man that will do presumptuously and will not hearken to the priest &c.*, clearly for the civil sovereign against the universal power of the pope. iii. 559:—the text, *whatsoever ye shall bind &c.*, likewise. iii. 559-60.

the text, *as my father sent me &c.*, makes for joining the ecclesiastical supremacy to the civil sovereign, against the power of the pope to make laws. iii. 560-61.

to be subject to our own princes and also to the pope, impossible. iii. 562.

the text, *shall I come unto you with a rod &c.*, proves not the legislative power of a bishop that has not the civil. iii. 562-3.

if what pastors teach were laws, not the pope only, but every pastor in his parish should have legislative power. iii. 566:—nothing to be drawn from any text of Scripture to prove the decrees of the pope, where he is not the civil sovereign, to be laws. ibid.:—whether Christ left jurisdiction to the pope only, or to other bishops also, is a dispute *de lana caprina*. iii. 567.

has in the dominions of other princes no jurisdiction at all. iii. 568:—nor any bishop from him, save in the pope's own territories. iii. 569.

his power is neither monarchy, nor hath anything of *archical* nor *cratrical*, but only of *didactical*. iii. 569.

his large jurisdiction given him by the emperors of Rome. iii. 570:—has no jurisdiction *jure divino*, except where he is civil sovereign. ibid.:—cannot take their jurisdictions from bishops out of his own dominions, by virtue of the popedom. iii. 571.

does not challenge supreme civil power from the original submission of the governed. iii. 573:—claims it as given him by God in assuming the *papacy*. ibid.:—claims the right of judging whether it be to the salvation of men's souls or not to depose princes and states. ibid.:—this doctrine practised by the pope, when occasion has served. iii. 574.

if it be granted that the king has the civil power, the pope the spiritual, it does not therefore follow that the king is bound to obey the pope. iii. 575.

to be the representant of a universal Church, the pope wants three things not given him by Christ, *to command, to judge, and to punish*. iii. 576:—if Christ's vicar, he cannot exercise his government till Christ's second coming. ibid.

has not the power of judging or deposing infidel or heretical kings. iii. 579:—the doctrine of their deposition never heard of in the time of the apostles or the Roman emperors, nor till the popes had the civil sovereignty of Rome. iii. 580.

if subjects are to judge of the doctrine of their heathen or erring princes, the pope's subjects may also judge of his. iii. 581:—is no more but king and pastor even in Rome itself. ibid.

Peter had not, and could not give to the popes, the power of separating *furious rams* or Christian kings that refuse to submit to them. iii. 582.

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if the pope as pastor of Christian men is to compel kings to do their duty, he is *king of kings*. iii. 583.

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**POPULARITY**—of potent subjects, its effects like those of witchcraft. iii. 320:—is more dangerous in a popular than in a monarchical government. ibid.

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**POTENTIALITY**—a word found only in School-divinity, as a word of craft to amaze and puzzle the laity. iv. 299.

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**POWER**—coercive, whence derived. i. 74:

—to what end constituted. *ibid.* iv. 129.  
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**PREACHING**—is the act of an officer in public proclaiming of a king. iii. 497:—hath not right to command any man. *ibid.*:—is the same thing as teaching. *ibid.*  
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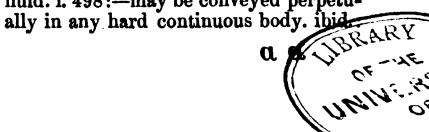
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**SPONTANEOUS**—spontaneity means *inconsiderate action*, or means nothing. *iv. 275*:—means no more than *appetite* or *will*. *v. 47* :—actions whereof no cause could be perceived. *v. 98*, *400* :—as a general name, comprehends the actions of inanimate things. *ibid. ibid.* :—in man and beast, answers to *voluntary*. *ibid. ibid.* :—signifies only that which is done voluntarily, or without coaction or compulsion by terror. *v. 350*—51.

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**SRY**—is a minister of the commonwealth, but private. *iii. 231* :—compared to *the*

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**STEPHEN**—Saint, was stoned, not by pretence of private zeal, but after a hearing before the High-priest. iii. 709.

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**STOICS**—maintained that all crimes are equal. iii. 287. vi. 121. vii. 353 :—that all equally deserve the name of injustice, and that it is the same crime to kill a hen, as to kill one's father. *ibid*. *ibid* :—taught in the *Stoa*, wherein the merchants brought their goods to land. iii. 667 :—were the followers of Zeno. iii. 667. vi. 98 :—their disputes about *fate* and *contingency*. iv. 182 :—their character. iv. 387-8 :—the mutual hatred of the Stoicks and Epicureans. iv. 388 :—their error consists, not in the opinion of fate, but in feigning of a false God. v. 245.

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**STUPIDITY**—slowness of imagination. iii. 56.

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**TENSION**—causes a motion from the exterior to the interior parts. i. 343.

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**TESTAMENT**—of the *Old*, the canonical books those acknowledged by St. Jerome. iii. 367:—of the *New*, all equally acknowledged by all Christian Churches. *ibid.* the whole of the *Old*, set forth in its present form after the Captivity, and before the time of Ptolomæus Philadelphus. iii. 373.  
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**TESTIMONY**—if not willingly given, is presumed to be corrupted by nature. iii. 128.

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**THAMES**—the tides in. vii. 111:—how it becomes frozen over. vii. 123.

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**THEFT**—till the institution of great commonwealths, held no disgrace, but a lawful trade. iii. 81.

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**θεῖκῶς**—realiter. iv. 307.

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**THEOLOGY**—not the subject of philosophy. i. 10.

**THEOMANCY**—the foretelling of events by the various ways of divination in use amongst the Gentiles. iii. 102.

**THEOREM**—the invention of theorems, is what. vii. 188,

**THERMOMETER**—description of. i. 521.

**THESEUS**—dispute amongst the sophisters of Athens, as to the identity of his ship. i. 135-6.

**θῆρες**—were what. iii. 648.

**THIEF**—upon the cross, testified no belief of any article but this, *Jesus is Christ*. iii. 592. ii. 307 n. 310:—will be raised by Christ at his coming again, to life eternal. iii. 636:—attributes the kingdom to Christ. ii. 255:—lies dead till the general resurrection. iv. 354.

**THING**—effects and appearances of things, are the faculties or powers of bodies. i. 5.

**thing**, a name applied to whatsoever we name, though that which we name be not always a thing. i. 18.

things not absolute or relative, univocal or equivocal, but names only. i. 23.

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that the kinds of things are not infinite, what arguments have been taken by some. i. 28.

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**THOMAS**—Saint, is said to have written on

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**THOUGHT**—how unconstant and fading. i. 13:—the recovery, how it depends on chance. *ibid.*

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trains of thought, what. iii. 11:—not every thought to every thought succeeds indifferently. *ibid.* iv. 10-11:—trains of thoughts of two sorts, unguided and regulated. iii. 12-13:—the thoughts of a man without company and without care of anything, are like what. iii. 12:—the dependence of one thought upon another oft perceivable in trains unguided. *ibid.*:

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sense and thoughts; and trains of thoughts, the only motions of the mind of man. iii. 16.

men's thoughts are held to and observe differently the things that pass through their imagination, why. iii. 57:—in the succession of thoughts, nothing to observe in the things thought on, but similitude or dissimilitude, or what they serve for and how. *ibid.*

the secret thoughts of man run over all things, holy, profane, clean, obscene, without shame or blame. iii. 59:—the most sober men, when alone and without employment of the mind, would be unwilling the vanity and extravagance of their thoughts should then be publicly seen. iii. 64.

the thoughts are to the desires as scouts and spies. iii. 61.

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**THUMOMANCY**—the foretelling of men's fortunes by their own hopes and fears. iii. 102.

**THUNDER**—caused by the breaking asunder of frozen clouds. i. 481, 490, 518. vii. 47, 49-50, 126.

cause of the first clap, and of the murmur that follows, what. i. 491. vii. 127.

**TICHBORNE**—Mayor of London, presents the petition to parliament for justice against the king. vi. 352.

**TIDE**—the three phenomena of the tides. i. 437:—for the salving of which, the three simple circular motions of the sun, the earth, and the moon, and the daily revolution of the earth. *ibid.*:—also the stop given to the water by America. *ibid.* vii. 14, 109-10.

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**TIME**—cannot be said to have quantity, without the help of *line* and *motion*. i. 26. is only in the thoughts of the mind. i. 94:—is the idea of a body passing by continual succession out of one space into another. *ibid.* vii. 84:—is an accident. vii. 193.

*times of our predecessors*, what meant. i. 94.

to call days, months, and years the motions of the sun and moon, is to say that there neither is, nor has been, nor shall be any time. i. 94.

is a phantasm of motion. i. 95, 110, 113, 141. vii. 267:—comprehends the notion of *former* and *latter*. *ibid.*:—of succession in body moved, as being first here, then there. *ibid.*

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time continual, what. i. 98:—immediate, what. *ibid.*

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conception of time, past and future, necessary to conception of motion. i. 111. can be reckoned only by some exposed motion. i. 113. what it is to be moved in greater and in less time. i. 114. times equal, greater, and less, what. i. 113. time is exposed by the exposition of a line. i. 141 :—or of something supposed to move along that line. ibid.:—the motion of which must be uniform. ibid.:—what philosophers mean, when they represent time by a line. ibid. an instant, is an undivided, not an indivisible time. i. 206. as many times, so many motions. i. 394-5:—as many motions, so many times. i. 395. place and time are only our own fancy of a body simply so called. i. 411. its first movements not more credible than the distance of the fixed stars. i. 447. without time, no sense of rough and smooth. i. 508 :—no sense of time without memory. ibid. distance of time, and distance of place, hath one and the same effect in us. iii. 5. that which is commonly called *old time* is *young time*. iv. 456. the length of time is the length of a body. vii. 193:—a line, though not time itself, may be the quantity of a time. vii. 271.

**TIMOTHY**—the advice to him of St. Paul, to avoid foolish questions. iii. 505;—was an *elder*, but also a bishop. iii. 526:—ordained by the imposition of hands by the whole presbytery. iii. 544:—was not the subject, but the disciple of Paul. iii. 563.

**TITLES**—the right to, constituted by the civil power. iii. 533:—after the Captivity, paid as before to the priest. iii. 534:—not paid to the Christian Church before the time of Constantine. iii. 535:—could not be claimed by the then pastors, why. iii. 536. have long been demanded and taken of Christians by ecclesiastics *jure divino*. iii. 608. were in the kingdom of the Jews in the reign of God, the whole public revenue. iii. 609.

**TITLES**—of honour. iii. 83:—came into the empire about the time of Constantine the Great. ibid:—became in time mere titles without office. iii. 84.

**TISSUS**—the advice to him of St. Paul touching the heretic. iii. 505.

**TONU, BOHNU**—confusion and emptiness. v. 20, 63.

**TONGUE**—*to grieve with the tongue, an abuse of speech.* iii. 20:—the tongue of

man is a trumpet of war and sedition. ii. 67.

**TOPHET**—its situation. iii. 447. v. 443:—the idolatry of the Jews there committed. ibid.:—the priests of Moloch burned there by Josian. ibid.:—the filth and garbage of the city deposited there. ibid. the fires kept to purify the air. ibid.:—called the place of the damned by the name of *Gehenna*. iii. 448, 626, the fire of, may be eternal, in what sense. iii. 626.

**TORICELLI**—his experiment to prove a vacuum. i. 420-22. vii. 23, 92:—why the equilibrium of the mercury and the air, is at the height of 26 inches. i. 422:—of 29 inches. vii. 93.

**TORMENT**—eternal torment, a greater punishment than natural death. iii. 437:—what is meant in Scripture by *eternal torment*. ibid. 625-7. iv. 351-2. the place of, appears from the Scriptures to be on earth. iii. 444:—is determined by no note of situation, but only by the company. iii. 445. the *Tormenters*, who. iii. 448. the doctrine of eternal torments, whence. iii. 616. shall be eternal by the *succession* of sinners, not by their immortality. iii. 627. the fear of everlasting torments, deters subjects from obeying their princes. ii. 155-6. eternal torments can neither be piously believed, nor proved by Scripture. iv. 354.

**TORTURE**—accusation extorted by torture, no testimony. iii. 128:—is to be used but as means of conjecture, in the further search of truth. ibid.

**TOUCH**—the proper organ of, what. i. 404, 507:—the phantasm made by, hard and soft &c. i. 405:—phantasms common to both touch and sight, what. ibid. the objects of, are not hard, soft &c., but the bodies themselves from which those things proceed. i. 405. rough and smooth to the touch, what. i. 507. is produced by the immediate pressure of the organ by the object. iii. 2.

**TOUGH**—what so called. i. 334, 342. *hard, soft, tough &c.*, used only comparatively. i. 334:—are of different degrees of quality, not of different kinds. ibid.

**TRACTION AND PULSION**—what they are. i. 343-4.

**TRADE**—the regulation of foreign trade belongs to the sovereign. iii. 237.

**TRADITIONS**—alleged by the Roman Church, and called the unwritten word of God, but old wives' fables. iii. 686:—some-

what of them found in the ancient fathers. *ibid.*

**TRANSFIGURATION**—of our Saviour. *iii. 619*: —was a vision. *ibid.*

**TRANSPARENT**—that which is not transparent, shall never be made transparent by human art. *vii. 169-72*:—all bodies transparent, made so by God in the beginning. *vii. 171*.

**TRANS-SUBSTANTIATION**—makes the accidents of one body spirits possessing the body of Christ. *iii. 70*. never perhaps thought of by St. Paul. *iii. 593*. how practised by the Romish priests. *iii. 611*:—not established by the Romish Church till the time of Innocent *III*. *iii. 612*. *vi. 182*. that God can transubstantiate the bread into Christ's body, not enough to save the worship of the Eucharist from idolatry. *iii. 554*.

**TREASON**—is a renunciation of the covenant of obedience. *ii. 199*:—that is, of all the laws at once. *ibid.*:—is manifested, how. *ii. 199-200*. is manifested by those that say they cannot yield simple obedience to the sovereign, keeping their obedience to God entire. *ii. 200*:—by those that deny any of the essential rights of sovereignty. *ibid.*:—acts not treason by the *natural*, may be made so by the *civil* law. *ii. 200*. is a sin not against the civil, but against the natural law. *ii. 200*:—traitors are punished not as subjects, but as enemies. *ii. 201*. treason against the divine majesty, is what. *ii. 225, 249*. *ii. 313*:—in Abraham's subjects, to deny *God* the only treason. *ii. 231*:—in their posterity, to deny the *God of Abraham*, also treason. *ibid.* *ii. 249*:—in the kingdom of God by the new covenant, to deny that *Jesus is Christ*. *ii. 313-14*. of High-Treason. *vi. 68*:—is a crime by reason without any statute. *vi. 70-72*:—the law of treason before the statute of Edward *III*, what. *vi. 75*:—a man condemned of treason in the reign of Henry *VI*, for saying the king was a natural fool. *vi. 77*:—whether taking the Great Seal from a patent, and fastening it to a counterfeit commission, be treason. *vi. 78-9*:—misprision of, what. *vi. 79*:—the punishment of, what. *vi. 126*:—and how warranted by Scripture. *ibid.*:—the punishment of petit-treason, what. *vi. 128*. the *Gunpowder treason*, how brought about. *vi. 189*.

**TRIANGLE**—straight lines drawn parallel to the base of a triangle, are to one another as parts of the sides cut off from the vertex. *i. 192*.

**TRIBUTE**—see **TAXES**.

**TRINITY**—not ascribed to God in the Bible. *iii. 487*:—the Trinity of witnesses on *earth*. *iii. 488*:—in that on earth, the unity is not of the thing. *ibid.*:—in that of heaven, the persons are of one and the same God, represented on three different occasions. *ibid.* the substance of the doctrine of the Trinity, as gathered directly from the Scriptures. *iii. 488-9*. the Trinity, and the persons thereof, are one pure, simple, and eternal corporeal spirit. *iv. 306* :—the attribute *individual*, why given to it ever since the Council of Nice. *iv. 307*. many of the texts of Scripture alleged to prove it, are not so firm as that high article requireth. *iv. 317*. was the subject of the first and most troublesome heresies. *iv. 390*:—the same described. *ibid.*

**TRITONS**—the Sea-Gods of the Gentiles. *iii. 99*.

**TRUE**—truth, and true proposition, equivalent to one another. *i. 35*. *ii. 303*. *iv. 24*:—though sometimes opposed to *apparent* or *feigned*, yet always to be referred to the truth of proposition. *i. 35*. a true proposition may follow from false propositions. *i. 43*:—but never the reverse. *ibid.* determinately true, what. *i. 131*. true and false, attributes of speech, not of things. *iii. 23*:—are not incident to beasts. *iv. 25*. true determinate and indeterminate. *iv. 277*.

**TRUST**—and distrust, what. *iv. 44*:—to trust in God or in Christ, what. *iv. 66*.

**TRUTH**—not any affection of things, but of the proposition concerning them. *i. 35, 38*:—truth and falsity have no place but amongst such creatures as use speech. *i. 36*. *iii. 23*. the first truths were arbitrarily made by those that imposed names upon things. *i. 36*. some truths eternal. *i. 38*. of future things, depends not on our knowledge, but on the foregoing of their causes. *i. 130*.

consists in the right ordering of names in affirmations. *iii. 22* :—he that seeketh precise truth, how he must deal with names. *ibid.* men, when they look for somewhat be-

yond nature, often stumble on those truths which are pressed upon them by nature. iii. 39.

in a commonwealth wherein false doctrines have by time been generally received, the contrary truths may be offensive. iii. 164:—the most sudden and rough bursting in of a new truth, does never break the peace, but sometimes awakes the war. *ibid.*

some general truths found out by right reasoning as ancient almost as language itself. iii. 665.

wheresoever there is place for preferring and adorning of error, there is more place for preferring and adorning of truth. iii. 702.

men now call not only for *peace*, but also for *truth*. iii. 711:—are not so inclined to the reverence of antiquity, as to prefer, when novelty can breed no disorder, ancient errors before new and well-proved truths. *ibid.*

truth that opposeth no man's profit or pleasure, is to all men welcome. iii. 714. is more commonly on the side of the few, than of the multitude. iv. 71.

produces nothing but truth. vii. 62.

**TRUST**—the good man deceived by too much. iii. introd.:—the evil man, by too little. *ibid.*

**TYRANNY**—a name given, by those that mislike it, to monarchy. iii. 171. ii. 93. signifies no more than *sovereignty*, in one or in many men, with some tincture of choleric. iii. 706. ii. 95:—the toleration of a hatred of tyranny, is the toleration of hatred of commonwealth in general. *ibid.*

**TYRANT**—*tyrannicide*, not *regicide*, the name used by the Latin writers. iii. 315:—signified originally no more than a *monarch*. iii. 682:—afterwards, the hatred borne to monarchy by popular states. iii. 683.

the *thirty tyrants* of Athens. iii. 682. ii. 153.

*that a tyrant king may be put to death*, from this error has followed the slaughter of how many good kings. ii. pref.

in a democracy or an aristocracy a subject that should by consent of all possess himself of the sovereign power, would be a legitimate monarch, not a tyrant. ii. 94-5:—if without such consent, he would be an enemy, but no tyrant. ii. 95:—he commonly called a *king*, that governs well, a *tyrant* that governs ill. *ibid.*

the prejudice against tyrants originates in the Greek and Roman authors. ii. 95:—to them not *tyrants* only, but *kings* were odious. *ibid.*

that *tyrannicide is lawful, seditious doctrine*. ii. 153. iv. 208.

under the name of *tyrant* included not only monarch, but all chief rulers in any government whatsoever. ii. 153.

a tyrant, if he commands without right, is justly put to death. ii. 153:—but as an *enemy*, not as a *tyrant*. *ibid.*

**TYRANNOPHOBIA**—the disease of, the fear of being strongly governed. iii. 316.

**ULYSSES**—when others wept, alone wept not, why. iv. 267-8. v. 307:—would not have ventured again into the cave of Polyphemus. vii. 354.

**UMBRE**—what the Latins so called. iii. 96.

**UNDERSTANDING**—is the imagination raised by words, or other voluntary signs. iii. 11:—is common to man and beast. *ibid.* the understanding peculiar to man, is the understanding of his thoughts by the contexture of the names of things. iii. 11, 28:—is nothing but the conception caused by speech. iii. 28.

want of understanding, ignorance of the signification of words. iii. 90:—disposes men to take on trust the truth they know not, and the errors and nonsense of them they trust. *ibid.*

is by the flame of the passions never enlightened, but dazzled. iii. 174.

ascribed to God, how to be understood. iii. 352.

what meant by *captivating our understanding* to the word of God. iii. 360:—understanding, not in our power to change. *ib.* is the delivering of names from equivocation. iv. 23.

**UNION**—all uniting of private men, if for evil intent, is unjust. iii. 223:—if for intent unknown, dangerous. *ibid.*

a *union* of men, is what. ii. 68. iv. 70, 121:—is made by what covenant of every man. iv. 121-2.

**UNITY**—a name given to the infinite number of number. i. 413.

**UNJUST**—may be resolved into what. i. 74:—that taken to be unjust which it has been the custom to punish, from what cause. iii. 91.

**UNIVERSAL**—nothing universal, but names. i. 20, 106. iii. 21. iv. 22:—names so called, why. i. 20. iii. 21.

*that the idea of anything is universal*, why a false proposition. i. 60.

of singular than universal things, it is easier known that they are. i. 66-8:—and of universal than of singular things, why they are and what their causes. *ib.*

universals must be known to be, before their causes can be known. i. 68:—are contained in the nature of singular things. i. 69:—the knowledge of them, how to be acquired. *ibid.*

[A universal name denotes the conceptions of infinite singular things. i. 80.]

**UNIVERSE**—is the aggregate of all bodies. iii. 381, 672. iv. 349:—no part thereof, that is not *body*. iii. 381, 672.

not all the universe by the common people called *body*. iii. 381.

**UNIVERSITY**—things in Universities to be amended. iii. 3:—amongst which the frequency of insignificant speech. *ibid.* the universities the source of the opinions contrary to the peace of mankind so deeply rooted in their minds. iii. 330-1. vi. 233:—till Henry VIII, always maintained the Pope against the commonwealth. iii. 332. vi. 233-4:—if not the authors of those false doctrines, yet knew not how to plant the true. iii. 332:—retain yet a relish of that subtle liquor wherewith they were first seasoned against the civil authority. *ibid.*

is an incorporation of many public schools under one government. iii. 670:—the three principal professions, the Roman religion, the Roman law, and medicine. *ibid.* vii. 346-7:—philosophy hath place there no otherwise than as an handmaid to the Roman religion. *ibid.* *ibid.*:—geometry, till very lately, had no place at all, as being subservient to nothing but rigid truth. iii. 671. vii. 347. not philosophy properly, but *Aristotle* taught there. iii. 670. vii. 347:—geometry thought *magic*, and an art diabolical. iii. 671.

have been all erected by the pope's authority. iii. 693. vi. 184, 213:—their teaching serves to keep the errors of the church of Rome undetected. *ibid.*:—the doctrines forged in them, that enabled the pope to mount into the throne of all Christian sovereigns. iii. 695:—are the operatories of the clergy. iii. 699:—received their discipline from authority pontifical. *ibid.*

are the fountains of civil and moral doctrine, and care should be taken to keep it pure, both from the venom of heathen politicians, and the incantations of deceiving spirits. iii. 713. he that would introduce sound doctrines, must begin with the universities. ii. 172. the grounds of seditious doctrines learned in the universities. iv. 219. vi. 233:—the profit derived from them by the pope. vi. 185, 214-15. vii. 400:—have been to this

nation as the Wooden Horse to Troy. vi. 213:—no lasting peace till they direct their studies to teaching absolute obedience to the laws of the king, and his edicts under the Great Seal. vi. 233:—are the core of rebellions. vi. 236:—the doctrine fit to be taught there, what. *ib.* the University of Oxford purged by the parliament. vi. 347.

all the universities of Europe hold sensation to proceed from species. vii. 339. the people stirred up to resist the then supreme civil power by men which came from the universities. vii. 344.

**URIAH**—put to death by David. iii. 200.

**URIM AND THUMMIM**—how translated in the Septuagint. iii. 557. vi. 279.

**UTILE**—good as the means, or profitable. iii. 42:—*jus* and *utile*, is in the state of nature the same thing. iv. 84.

**UXBRIDGE**—the treaty of. vi. 327.

**UZZAH**—slain for putting out his hand to sustain the ark. iii. 370. vi. 172.

**VACUUM**—argument of metaphysicians against the existence of vacuum. i. 109. [an unanswerable argument against a vacuum] i. 414. vii. 17:—the disputation for and against, carried on with probability enough. i. 414:—but in all the arguments for, something wanting to conclude them firmly. i. 415-16:—arguments of Lucretius for a vacuum. i. 416-19:—arguments of later writers. i. 420-25:—other phenomena to prove vacuum. i. 425:—how two bodies, contiguous in a common superficies, may be separated without a vacuum. i. 476. vii. 17-18:—the experiment of water enclosed in a vessel for proving a vacuum. i. 422, 517:—the cause of this phenomenon the same with that of thunder. i. 518. problems of vacuum. vii. 17-24, 89-95:—is not proved by any experiments with the engine at Gresham College. vii. 22-3. no place empty where God is, nor full where he is not. vii. 89.

**VADES**—what. iii. 152.

**VAIN-GLORY**—see **GLORY**.

**VALENTINUS**—his heresy, what. iv. 392:—condemned by what words in the Apostles' creed. *ibid.*

**VALOUR**—magnanimity in danger of death or wounds. iii. 44.

**VALUE**—of a man, is measured by comparing him with others. iii. 647.

**VAN CULLEN**—Ladovicus, approached nearer than Archimedes to determining the dimension of the circle. i. 287.

**VANDALS**—so long as they were in Christendom, the Arian heresy never extinguished. vii. 77.

**VANE**—and others, sent by the Rump to offer the Union to Scotland. vi. 378:—his axiom as to judging the army. vi. 409:—one of the *Committee of Safety* of Wallingford house. vi. 411.

**VAN TROMP**—engages with Blake off the Goodwin Sands. vi. 384:—endeavours to engage again, but his fleet is scattered by a storm. vi. 386:—engages again with Blake and has the best, and hangs out a broom from his mast-head. *ibid.*:—fights again and is worsted. vi. 387.

**VATES**—the heathen poets, why so called. iii. 413.

**VAYGATES**—where situated. vii. 160.

**VELLEITY**—the appetite so called by the Schools, is what. iv. 41.

**VELOCITY**—is motion according to length. i. 112, 113, 204, 218:—may make a magnitude of motion consisting of *four* dimensions. i. 112.  
velocities equal, greater, and less, what. i. 114:—uniform velocity, what. *ibid.*  
is motion, which in a certain time passes over a certain space. i. 142:—is exposed by exposition of the time, and of the space to be passed through. *ibid.*  
quantity of, is determined by the sum of all the several impetus in the several points of time of the body's motion. i. 218.  
if the impetus be the same in every point of time, the velocity of the whole motion will be represented by what parallelogram. i. 219:—if the impetus begin from rest and increase uniformly, the velocity of the whole motion will be represented by what triangle. *ibid.*:—or by what parallelogram. *ibid.*

**VENICE**—its great council doth nothing but choose the magistrates, &c. iv. 136:—but has nevertheless the supreme authority. *ibid.*:—is an aristocracy not subject to dissolution, why. iv. 169:—its origin, what. vi. 151.  
the tides at Venice. vii. 14.

**VENTRiloquist**—forms his voice not by emission of the breath, but by drawing it inwards. i. 498. iii. 434:—by weakening makes his voice appear to come from afar. *ibid.* *ibid.*:—is able to make men believe it is a voice from heaven. iii. 434.

**VERB**—our Saviour by some called the *Verb* of God. iii. 410.

**VERSE**—to what purposes appropriated by the Greeks. iv. 445:—was afterwards chosen by the poets, why. *ibid.* 446:—its antiquity greater than that of letters. *ib.*:—*the verse of the Greeks and Latins was hexameter, ours is of ten syllables, why.* iv. 446.

**VERSUTIA**—shifting. iii. 60:—putting off a present danger by engaging in a greater. *ibid.*:—*versura, taking money at usury to pay interest.* iii. 61.

**VESPAcIAN**—interprets in his own favour the prophecy concerning our Saviour. ii. 253:—his judgment in the case of the quarrel between the senator and the knight of Rome. vii. 331, 341, 356.

**VICE-GOD**—sovereign kings, and such as have sovereign authority, are vice-gods here on earth. iv. 199.

**VICEROY**—what. iii. 227:—must act in the king's name. *ibid.*:—to deny obedience to the viceroy, is to sin against the sovereign. ii. 226:—the sin of treason. *ibid.*  
Christ was *viceroy* only, as was Moses also. ii. 254.

**VICTOR**—in the contention of which shall exceed in benefiting, the victor is pleased with his victory, and the other revenged by confessing it. iii. 88.

**VIETTA**—a most admirable geometrician. i. 314:—in him was at the highest the way of analysis by squares. vii. 188.

**VILE**—the object of his contempt, each man calls *vile* or inconsiderable. iii. 41.

**VIOLENCE**—used by men that invade for gain. iii. 112:—by the invaded to defend themselves. *ibid.*:—by others, for glory. *ibid.*:—proceeds from controversies concerning *meum* and *tuum, good* and *bad* &c. iv. 131.

**ViRGIL**—dipping for verses in. iii. 103:—his description of *Tartarus*. iii. 445:—honours Augustus Cæsar and others, in the characters of *Aeneas* and his companions. iv. 447:—his description of the funeral games of Anchises, of the duel of *Aeneas* and Turnus. iv. 452.

**ViRGIN MARY**—God spake to her by the vision of an angel. iii. 423:—how an image of *Venus* came to be called an image of the *Virgin Mary*. iii. 660.

**ViRGINIA**—the government of, committed to an assembly in London. iii. 216.

**ViRTUE**—something valued for eminence. iii. 56:—consisteth in comparison. *ibid.*  
intellectual, what. iii. 56:—commonly called, a *good wit*. *ibid.*:—are *natural* and *acquired*. *ibid.*:—difference in natural, caused by the difference in men's passions. iii. 57.  
military virtue the only thing held in honour in ancient times. iii. 83.  
by what reasoning successful wickedness has gotten the name of virtue. iii. 132.  
the moral virtues are the laws of nature. iii. 146.

facts contrary to the moral virtues can never cease to be sins, why. iii. 279.  
the nature of virtues placed by moral philosophers in a certain *mediocrity*, of vices in *extremes*. ii. 49. iv. 110.  
*virtue* and *vice*, what. iv. 110:—the sum of virtue, is to be sociable to them that will be sociable, formidable to them that will not. ibid.:—*equity*, *justice*, *honour*, contain all virtues whatsoever. iv. 111:—of all virtues, the greatest is religion. vi. 220-21.

**VISION**—is made by beams constituting a cone, the vertex of which is in the eye. i. 462.  
a body placed in one of the foci of an ellipse, why it is not distinctly seen in the other. i. 494.  
nothing visible but in a medium less opaque. i. 523.  
*beautiful vision*, an unintelligible word of the Schoolmen. iii. 51.  
to say that one has seen a vision or heard a voice, is to say that one has dreamed between sleeping and waking. iii. 361:—those that observe not their slumbering, how they often take their dreams for visions. iii. 8, 362.

more true in vision political, than in natural, that the sensible and intelligible species of outward things are transported by the air to the soul. ii. 169.  
the image in vision, consists of *colour* and *shape*. iv. 4:—all vision has its origin from what motion. iv. 7.  
whether if a child, new born but with open eyes, can see. vii. 83.

**VITELLIO**—defended by Wallis. vii. 264.  
**VOLITION**—is what. iii. 679:—the Schools use *voluntas* for *volitio*, that is the effect for the cause. ibid.

**VOLUNTARY**—act, that which proceeds from the will, and no other. iii. 48. iv. 68-9:—no act made voluntary by *inclination*. iii. 49:—intervenient appetites or aversions make no act voluntary or involuntary. ibid.:—actions are voluntary, that have their beginning from aversion or fear of consequences, as well as those proceeding from appetite. ibid. of all voluntary acts, the object is some good to oneself. iii. 120, 138.  
all voluntary actions, how they proceed from both liberty and necessity. iii. 197-8.  
the action of a man throwing his goods into the sea to save the ship, is purely voluntary. iv. 69:—of a man going to prison, not so. ibid.:—actions proceeding from *sudden anger* or *appetite*, are voluntary so far as a man can discern good from evil. ibid.

the passions are not voluntary, but are *the will*. iv. 69.  
all voluntary actions not proceeding from *fear*, are called *spontaneous*. iv. 243:—*Voluntary* presupposes *deliberation*. ibid.  
voluntary actions, what. iv. 272:—follow immediately the last appetite. ibid.:—are those made upon deliberation. iv. 273:—of a voluntary agent it is the same thing to say, he is *free*, and to say, he has not made an end of deliberating. ibid.:—voluntary actions have all necessary causes, and are therefore necessitated. iv. 274.

**VOLUPTUOUS**—philosophy neglected by voluptuous men, why. i. ep. to Reader.  
**VOW**—contrary to the law of nature, why in vain. iii. 126. ii. 22:—if the thing be commanded by the law of nature, not the vow, but the law is binding. ib. ib.  
no obligation to God by vow, in a state of nature. ii. 22:—except by revelation. ib.  
**VULGAR**—the vulgar, all men but ourselves and a few others, whom for concurring with ourselves we approve. iii. 110:—who comprehended under that name by vain-glorious men. iii. 283.

**WAGGON**—with a board for a sail, its motion. i. 340.

**WAKES**—our *wakes*, an imitation of the *Bacchanalia*. iii. 663.

**WAKING**—why in men waking the phantasms of things past are more obscure than those of things present. i. 396:—succession of one thought to another, not so uncertain in waking as in sleeping men. i. 398.

**WALES**—rises against the parliament, but is soon pacified. vi. 349.

**WALK**—children learn to walk, not by precept, but by using their feet. i. 55, 64.

**WALLINGFORD-HOUSE**—the council of officers at. vi. 403:—obliges Richard Cromwell to dissolve the parliament. vi. 406:—choose a *Committee of Safety*. vi. 411:—produce their model of government. vi. 413-14:—breaks up. vi. 414.

**WALLIS**—dedicates a book to Owen, Oliver's Vice-Chancellor. iv. 416:—deciphered the letters of the king, ibid.:—pretends that he did it to the king's advantage. ibid.:—entered into the *Covenant*. iv. 418:—and took the *Engagement*. ibid.:—assisted the assembly in making the *Directory*. ibid.:—guilty of all the treasons, murders, and spoil committed by Oliver or the parliament. iv. 418:—and of all the crimes, the great one not excepted, done in the rebellion. iv. 419:—takes Hobbes by the throat for a fault in his *LEVIATHAN*, made so by misconstruction. iv. 420:—charges him with writing

in defence of Oliver's title. *ibid.* :—pretends to abhor atheism, but justifies treachery. iv. 424.—accuses Hobbes, and all approvers of the *LEVIATHAN*, of atheism. iv. 425:—calls Hobbes' a new divinity. *ibid.* :—takes for an argument of atheism his denying *incorporeal substances*. iv. 426:—and saying that *besides the creation of the world there is no argument to prove a Deity*. iv. 427:—the *fellowes* of Wallis, are who. iv. 428-9:—intended to make the *Assembly* the sovereign, and the king their *magistrate*. iv. 429:—said in a sermon, that  $\sigma\phi\eta\varsigma$  was not in Homer. iv. 430.—his sermons are what. iv. 431:—the real cause of his anger towards Hobbes. iv. 434:—his insolent, injurious, and clownish language in his *Elenchus*. iv. 439:—reproaches Hobbes with his age. *ib.* :—his geometry, almost every line may be disproved, or ought to be reprehended. iv. 440:—the same compared to what. *ibid.*  
 his treatise of *gravity*. vii. 139:—his definition of gravity. vii. 143:—his supposition that every body has every way an endeavour to motion. vii. 144:—will find at last that he has no genius for either natural philosophy or geometry. *ibid.* :—his experiment to show that a lighter body will gravitate upon a heavier. *ibid.* :—to show that air gravitates. vii. 145:—receives the wages for that which has been done by Hobbes. vii. 185:—his principles of geometry, what. vii. 186-7:—so void of sense that a man, geometrician or not, must at the first hearing abhor them. *ibid.* :—since the beginning of the world there has not been, nor ever shall be so much absurdly written in geometry as in his books. vii. 187:—Euclid's definition of *ratio* as bad as anything ever said by Wallis. vii. 208:—understands not what the word *consideration* signifies. vii. 217:—swims upon other men's bladders on the superficies of geometry, without being able to endure diving. vii. 242:—*oncethimus*, the special figure where-with he graces his oratory. vii. 247:—his treatise *De Angulo Contactus* but one absurdity from beginning to end. vii. 254:—denies Hobbes' proposition, that *the perimeters of circles are as their radii*. vii. 255:—his objection that *motion, in a plenum, is not propagated in infinitum*. vii. 268:—has scarce one right thought of the principles of geometry. vii. 273:—professes mathematics and theology, and practises the depression of the truth in both. vii. 278:—his scurvy book *Arithmetica Infinitorum*. vii. 283, 301:—worthy to be gilded,

but not with gold. vii. 301:—makes the spiral of Archimedes equal to what. vii. 291-2, 310-11:—the *nineteenth* proposition of his *Arithmetica Infinitorum*. vii. 312, 362:—the *thirty-ninth*. vii. 314, 373:—his *Conic Sections* covered with the scab of symbols. vii. 316:—his *Epiphonema*. vii. 318:—compares what act of Hobbes to the act of him that steals a horse, and is hanged for it. *ibid.* :—his *adducit malum &c.*, not good Latin. vii. 322, 391:—his *Analytica per potestates* is no art. vii. 329. never in Hobbes' company. vii. 336.  
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WAR—the calamities that arise from war, and chiefly from civil war. i. 8:—the cause of civil war, that few have learned the duties that keep men at peace. *ibid.* :—from want of moral science. i. 10.  
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can never preserve life, nor peace destroy it. iii. 145.  
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WARD—one of Hobbes' revilers. iv. 435:—his book *Vindiciae Academiarum*. v. 454. vii. 335, 337:—the favour shewn by him to Bishop Bramhall. vii. 205:—his philosophical essay. vii. 334:—worse reasoning never seen than in it. *ibid.*:—his great expectation of Hobbes' philosophical and mathematical works, whence. *ibid.*  
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WARNER—has demonstrated that in *Refraction* the sines of the angles of refraction are as the sines of the angles of in-

clination. vii. 174-5:—caused by Hobbes to be printed in Mersenne's *Cogitata Physico-Mathematica*. vii. 342.

**WARWICK**—Earl of, admiral of the parliament. vi. 290, 302.

**WATER**—a heap of very small diaphanous bodies. i. 463:—is white, from what cause. *ibid.*  
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**WAX TAPERS**—and torches, were borne by the Greeks and Romans before their gods. iii. 662:—how introduced into the Church, and established by some of the ancient councils. iii. 663.

**WEEPING**—sudden dejection, caused by the sudden taking away of some vehement hope. iii. 46. iv. 47:—those most subject to it, that rely most on helps external. *ibid. ibid.*:—weeping for the sudden stop made to the thoughts of revenge, by reconciliation. *ibid. ibid.*:—both weeping and laughter taken away by custom. *ibid.*:—are both sudden motions. *ibid.*

**WEIGHT**—is exposed by any heavy body of uniform weight. i. 142.  
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is as a solid thing. i. 347.  
is the aggregate of all the endeavours by which the points of a body tend downwards in parallel lines. i. 352.

**WENS**—in the commonwealth, united conquests. iii. 321:—often with less danger lost than kept. *ibid.*

**WENTWORTH**—Earl of Strafford, his history and character. vi. 245-7:—accused of high treason. vi. 247-51:—found guilty and beheaded. vi. 253.

**WHITE**—the learned Mr. White. iv. 236.

**WHITENESS**—is light, but perturbed. i. 463:—the strongest light is the most white. *ibid.*:—is hard to distinguish by the light of a fire or a candle, from yellow, why. i. 464.  
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**WHOLE**—the *whole* more known to us than the *parts*, in what sense said. i. 67.  
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**WICKED**—see REPROBATE.

**WICKLIFF**—his doctrine occasioned the first law made in England against heretics. iv. 403. vi. 104:—escaped by the favour of John of Gaunt. iv. 403.

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